A LIVELES LIFE: OR, Mans Spirituall death in Sinne.

wherein is both learnedly and profitably handled these foure

Doctrines
- The Spirituall Death in Sinne.
- The Doctrine of Humiliation.
- Mercy to be found in Christ.
- Continuance in sinne, dangerous.

Being the substance of severall Sermons upon
EPHES. 2. 1, 2, 3.
And you hath he quickned, who were dead in trespasses and sins, &c.

Whereunto is annexed a profitable Sermon at LINCOLNES INNE, On GEN. XXII. XIV.

Delivered by that late faithful Preacher, and worthy Instrument of Gods glory,

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The last Edition.

LONDON,
Printed for *Michael Sparke*, and are to bee sold at the blue Bible in Greene-Arbor. 1633.

203;a8

AN EXCELLENT TREATISE OF THE SPIRITVALL DEATH IN SINNE.

EPHES. 2. 1, 2, 3.

And you hath hee quickned, who were dead in treſpaſſes and ſinnes.

Wherein in times paſt ye walked according to the courſe of this world, according to the prince of the power of the ayre, the ſpirit that now worketh in the children of diſobedience.

Among whom alſo wee all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the minde, and were by nature the children of wrath, even as others.

THe ſcope of the Apoſtle in the former part of this Chapter, is, to ſtir up the *Epheſians* to an higheſtimatiō of their redemption by Chriſt; and that hee might the better do this, he ſheweth them their eſtate without Chriſt; That *they were children of wrath, and dead in ſinnes and treſpaſſes*: and that they were dead in ſin, he proveth, Because

The ſcope of the Chapter.

Becauſe they *walked in ſinne:* That they walked in ſin, he proveth, Becauſe the had amongſt them ſome falſe guides, which here he reckons up, and declares them to be theſe three:

Three falſe guides among the *Epheſians.*

Firſt, the World; (*They walked according to the courſe of the world.*)

Secondly, the Devill; (*According to the prince of the power of the aire.*)

Thirdly, the luſts of the fleſh; (*Among whom alſo we all had our converſation, in times paſt, in the luſts of our fleſh, &c.*).

The firſt point that we will obſerve as naturally ariſing out of the words, is this,

Doctrine. *That all men by nature are dead in treſpaſſes and ſins.*

This point is to be conſidered of all men, both thoſe which are alive, and quickned out of this Lethargie; and thoſe which are yet dead in their treſpaſſes and ſinnes. That we are thus dead in ſinne, it plainely appeares by this reaſon; All mankinde were repreſented in our firſt Parent *Adam*, of whoſe fall this death of ſinne, and of nature, was made a part of the puniſhment: now he being the root of us all, and that being dead, all the branches muſt needs be dead alſo. It is alſo plaine by places of Scripture: as, *Joh.* 5.25. *The dead ſhall heare the voyce of the Sonne of God, and they that heare ſhall live:* So again, *Epheſ.* 5.14. *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light.* Alſo in the Goſpell, our Saviour Chriſt ſaith, *Let the dead goe bury the dead:* that is, let ſuch as are dead in treſpaſſes and ſinnes, goe bury thoſe that are dead through ſinne. By all which places it plainely appeares, that all men by nature are dead in ſinne. This men conſider not: You would thinke it a gaſtly ſight to ſee Churches, ſtreets, and houſes for to lye full of dead corpes; but for to ſee places full of men ſpiritually dead, which is farre the worſe, is a more gaſtly ſight; and yet who amongſt us is there, almoſt,

The Doctrine proved firſt by Reaſon.

Secondly, by Scriptures.

almoſt, that doth conſider it?

In this death in treſpaſſes and ſinnes, for our fuller underſtanding of it, I will ſhew you theſe five things:

1. *What this death is.*
2. *The kindes of this death.*
3. *The ſignes of this death.*
4. *The degrees of this death.*
5. *The uſe to be made of it.*

First, *What this death is.*

1. What this death is.

To know this, we muſt underſtand that as a corporall death, ſo a ſpirituall death hath two things in it:

Two things, a naturall and a ſpiritual death.

First, as in the naturall death there is a privation of life when the ſoule is ſeparated from the body; ſo in the ſpirituall death there is a privation of the life of the ſoule; namely, the extinction of originall righteouſneſſe; by reaſon of which, a man can neither ſet hand nor foot forward in the wayes of goodneſſe; as *Paul* confeſſeth of himſelfe: for as the ſeparation of the ſoule makes the body to dye; ſo the extinction of originall righteouſneſſe makes the ſoule to dye.

Secondly, as in the death of the body there is a ſtinking carkaſſe left, when the ſoule is departed thence; ſo in the death of the ſoule there is a poſitive corrupted quality left, called the fleſh, whereby a man is prone to doe all evill: And therefore they are called *dead workes: Therefore leaving the principles of the Doctrine of Chriſt, let us goe on unto perfection; not laying againe the foundation of repentance from dead workes, &c. Heb.6.1.* And ſo againe in the 9. chapter of the ſame Epiſtle, and 15. verſe; where it is ſaid, *How much more ſhall the blood of Chriſt, who through the eternall Spirit offered himſelfe without ſpot to God, purge your conſcience from dead workes, to ſerve the Living God.* Now it ſeemes a contradiction that they ſhould bee

Dead workes why ſo called.

workes, and yet dead; but yet it is ſo becauſe beſides the privation of good, there is a poſitive evill, and ſtirring quality, which is active, and bringeth forth theſe evill and dead workes.

The ſeat of this death.

Now for the chiefe ſeat of this death: It is chiefly ſeated in the minde and underſtanding, and not in the will. The underſtanding is *primum vivens, & moriens primum*; the firſt living, and firſt dead: for although the will be corrupted, yet whatſoever is in it, is carried through the underſtanding. And this death of the underſtanding is ſuch a darkeneſſe of judgement, as thereby a man eſteemes not, but diſlikes the wayes of God and goodneſſe, and approoves the wayes of ſinne and wickedneſſe. And in this faculty of man, the underſtanding, is this death of ſinne chiefly ſeated; therefore it is ſaid, *Joh.* 1.4,5. *In him was light, and that light was the life of men.* So alſo, *Epheſ.* 5.14. the place before mentioned, *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light:* where he ſayes, not life, but light; for if there be light, life will certainely follow: So againe, *Acts* 26.18. *To open their eyes, that they may turne from darkeneſſe to light.* One would thinke, that in theſe places it ſhould bee life, and not light; but it is ſo put to ſhew, that the chiefeſt ſeat of this death is in the underſtanding. Therefore alſo is it ſaid, *Be renewed in the ſpirit of your mindes, Rom.* 12.2. And to the ſame purpoſe alſo ſaith *James, Jam.* 1.18. *The Word of Truth begat you:* now Truth hath a reference to the underſtanding. And thus briefely have I given you a taſte what this death is, and the place wherein it is ſeated.

Epheſ. 5.14.

2. The kindes of this death.

2. Now it followes that we ſpeake of the kindes of this death; which for the better handling, and benefit of your memories, I will range into theſe three ſorts:

1. The death of guilt, by which we are bound over to eternall damnation: and ſo in the ſame manner

ner uſually wee ſay, a man condemned is a dead man.

2. The death which is oppoſed to the life of grace which is the ſeparation of grace from our ſoule.

3. The death which is oppoſed to the life of joy and comfort, which is a thouſand times more terrible than all deaths, if it were truely, and as it is indeed apprehended.

Which latter death, that you may the better conceive of, I will open it a little to you.

God joynes with every mans ſoule, and gives to the moſt wicked man ſome ſeeming life of grace, and ſome colourable life of comfort; for elſe they would indure an Hell here upon earth.

For the firſt; although the wicked have no true grace, yet they have a ſhadow of it, as is manifeſt in their morall vertues. So for the ſecond, for comfort, they have ſome, although no true comfort: for God is the Author of comfort, as the Sunne is of light; which all, both good and bad, doe more or leſſe participate of, or elſe they could not ſubſiſt: As may appeare by the contrary; for, when hee doth but once with-draw his comfort from us, it is the terribleſt thing in the world: An example of this we may ſee in Chriſt; when this comfort was with-drawne from him but in ſenſe and feeling only, it made him cry out, *My God, my God, why haſt thou forſaken me? Matth.* 27. 46. Where Gods preſence is taken away, there is nothing but horror & trembling: and I have knowne ſuch, that in his abſence, when his preſence hath bene taken away, have had their ſoules ſo preſſed with horror, that they have ſaid, That if at a thouſand yeeres end they might enjoy the comfortable preſence of God, they would thinke themſelves the happieſt men in the world. The abſence of this, made *Luther* to ſay, That if all the creatures in Heaven and Hell ſhould ſet to torment him, they could not doe it

How terrible the taking away of Gods preſence is.

ſo much as the with-drawing of Gods comfort did.

Alas poore creatures, now in this world God is not ſeparated from you, you feele not the torment of this death, but now you enjoy the *crepuſculum*, and day-light of this comfort; and therefore although it be now ſlightly eſteemed, and little regarded, yet when that day ſhall come that the Lord ſhall totally ſeparate them from his preſence, they ſhall by lamentable experience learne how terrible a thing it is. Thus much for the ſecond point, the kindes of this death.

3. The ſignes of this death.

3. For the ſignes of this death.

Foure ſignes of bodily death.

The ſignes of it may be taken from them of the bodily death; the ſignes of that are theſe foure:

1. The underſtanding faileth.
2. There is want of ſenſe.
3. Want of motion.
4. There is a deadneſſe in the face.

1. Privation of reaſon.

Theſe foure things you ſhall finde in a ſpirituall death: Firſt, As thoſe that are corporally dead, want reaſon and underſtanding, ſo doe thoſe that are ſpiritually dead; they cannot underſtand the things of God, no more then men can judge of colours in the darke.

Obiect.

I but ſome man will obiect and ſay, The carnall man knowes many things, he hath a generall notion of the God-head, and can talke of the creation of man, and his redemption by Chriſt, he can diſcourſe of faith, repentance, &c.

Anſw. A difference betweene knowing ſpirituall things, and knowing them in a right manner.

There is a great difference betweene knowing Spirituall things, and knowing them after a right manner; a carnall man knoweth them, but not in a right manner. And hence is that of the Apoſtle, *Tit.* 1. 16. *They profeſſe that they know God, but in workes they deny him, being abominable, and diſobedient, and unto every good worke reprobate:* The word which there is tranſlated *reprobate*, is ἀδόκιμοι; ſignifying, *unable to judge*, Indeed in the generall they may underſtand and like the

the things that are of God, but come to particular circumſtances, that croſſeth them; they, as a Divine ſayes of them, love *veritatem lucentem, non redarguentem*; they wholly diſlike particulars, becauſe they bring them to *hic & nunc*, to particulars. In the abſtract they love holineſſe, but not as it is applyed to particulars, as it convinces them of their particular ſinnes. Hence it is that godly men are moſt hated of them that come neereſt to them in ſhew, becauſe they bring light home to them, and diſcover their *acerrima proximorum odia*, their inward and boſome hatred of their neighbours: It is as much as if one ſhould bring a Torch to one that is doing ſome unlawfull thing, ſome deed of darkeneſſe, hee would wiſh him further off: their lives ſhine as lights, and therefore giving good examples by a ſhining and godly converſation, which is contrary to the life of the ungodly and hypocriticall ones, they cannot chuſe but hate them: and as all wicked men hate them, ſo eſpecially thoſe that are nigheſt unto them in ſhew; becauſe that their life doth not onely ſhine unto them, and lay open their vileneſſe, but ſcorch them alſo; and therefore they being occupied about the workes of darkeneſſe, wiſh them as farre off as they can: So that hence we ſee, with an approoving judgement, not any, ſave thoſe which are quickned, can underſtand ſpirituall things.

2. The ſecond thing wherein a naturall death conſiſteth, was in a privation of ſenſe; ſo alſo is it in the Spirituall death; for their hearts are ſtrong and cannot bee moved: although I deny not but ſometime they may have a little griping of conſcience, and ſenſe of Gods judgement, which naturally ariſeth from conſcience; but they never have any reall and true feeling of it. 2. Privation of ſenſe.

3. In a naturall death they are without motion; ſo likewiſe it is in a Spirituall death; for the wicked can 3. Want of motion.

can no more move themſelves unto any good worke, than a dead man can move himſelfe out of his grave.

4. Want of beauty and vigour.

4. In a naturall death there is a want of vigorouſneſſe and beauty, as well in the face as in all other parts of the body; ſo alſo there is in the Spirituall death the loſſe of that vigorous beauty which followes the life of grace; they may be ſeene to have death in the face; if a living man beholds them, he knowes how to diſcerne it: although I deny not but that they may have hypocriticall painted vertues, which may to weake eyes for a great while ſeeme true ones; as men may have painted faces that have beene taken for living ones, but they are not true graces, ſuch as proceed from the life of grace indeed.

Object.

I but ſome may here object and ſay, have not ſome men many excellent morall vertues, ſuch as even the godly themſelves have not?

Anſw. How wicked men may have moral vertues.

Indeed it's true that they have, and theſe are Gods gifts alſo, but yet they are but as chaines of gold about a dead mans necke, or as Pearles in a Swines ſnout: There may be many good things in them, but they make them not good men; for as the evill actions of good men redound not to their perſons to make them evill, ſo theſe good actions in evill men, redound not to their perſons to make them good; they may have good in them, but are not good. And thus much for this third point, the ſignes of this death.

4 The degrees of this death. The death of guilt.

4. To come to the degrees of this death:

Firſt, for the death of guilt, that hath degrees; ſome men are more bound over than others, as the Heathen men that were guided onely by the light of nature, they indeed were guilty; but the Iewes which had a more perfect knowledge, they were more guilty then they: and now wee that live under the Tropicke of the Goſpell, and have Sermon upon Sermon, line upon line, and every day are inſtructed, are more guilty then the Iewes: and amongſt us, they that have

moſt

moſt meanes, and profit leaſt, are moſt guilty of all; and therefore are moſt bound over unto this death.

Secondly, for the death that is oppoſite to the life of grace and ſanctification, that alſo admits degrees:

The death oppoſite to the life of grace.

1. For the firſt part, the privation of life, indeed there is no degree; but all that are dead, in regard of the privation and abſence of originall righteouſneſſe, are all dead alike.

2. But for the ſecond, to wit, the poſitive corrupt quality, which is called *the fleſh*, that admits degrees; for one may be mad and drunke both alike, but the one may have ſome ſparkes of reaſon more then the other. The degrees therefore of this death, are theſe three that follow:

Three degrees of this death. The firſt.

1. When men doe oppoſe and ſet themſelves againſt a holy life, although it be cloſely and covertly under other names, for againſt them directly the Devill will not ſpeake, becauſe he knoweth it will not bee regarded; but hee ſpeakes againſt them under names of reproach, which he himſelfe hath invented. Theſe men are one of the bottome ſtaires of the chamber of death; and therefore it is almoſt impoſſible they ſhould ever riſe, but muſt needs remaine in a pittifull caſe, although it may bee they thinke farre otherwiſe.

The ſecond.

2. When men are given up to voluptuouſneſſe and ſenſuality; as *Paul* ſpeaketh of the wanton Widdow, 1 *Tim* 5.6. that becauſe ſhe lived in voluptuouſneſſe, ſhe was *dead while ſhee lived*: Even ſo, the more a man is ſunke into voluptuous courſes, the more he is dead, and as it were buried in his corruptions, ſo that he is altogether unable to ſtirre out of them; it is a very difficult thing to leave them; as in the ſinnes of uncleanneſſe.

The third.

3. When wee are indifferent, and care not how things goe; and this is when a man is addicted unto the death of civill men, which is a degree neerer to

life, yet is truely and indeed no better than a death: ſuch as have much reſtraining grace, theſe are neerer the Gate of Heaven then others, yet they are as truely ſhut out as they that are furtheſt off; it is no matter how neere they are to Heaven, ſince they are all out of Heaven alike; they ſhall bee ſure, if never any more quickened, to goe to Hell as well as others.

The death oppoſite to the life of joy.

Thirdly, the death that is oppoſed to the life of joy and comfort, that hath alſo degrees: God ſometimes with-drawes his comfort from ſome more than others, and ſo ſuffers ſome to have leſſe horror then others: Thus I have briefly explained this death, in which all men naturally are. I will now anſwer an objection of *Bellarmine* againſt that which hath beene ſaid, and ſo come to the fifth thing.

Obiect. Some there be that ſay, If all men are dead in ſinne, as you ſay they are, then to what end is all our Preaching, and your hearing? for the dead are without life, and cannot be mooved with any of theſe things, and therefore they are all in vaine.

Anſw. 1. To this I anſwer; firſt, that although every man by nature be dead unto grace, yet he hath the life of reaſon in ſinne, whereby he is able to perceive two things:

1. To ſee that they are dead, and without this life of grace, their conſcience telling them ſo.

2. By the ſight and feeling of their death, they are able to bring themſelves to the meanes of life, as to the Word and Sacraments.

Anſw. 2. Secondly, I anſwer; that though all men be dead, yet there is an end and effect of our ſpeaking, and their hearing: for the Word that we ſpeake may put life into them, as the Word that Chriſt ſpake unto *Lazarus*, was able to raiſe him *from the dead*.

Anſw. 3. A difference betweene the ſpirituall and corporall death.

Thirdly, we muſt know that there is a great difference betweene this ſpirituall death, and the corporall death; for this death conſiſteth in the underſtanding and

and will, and is a free willing death; in it they freely flie good, and embrace evill; they freely chooſe the wayes of death, and therefore are ſaid to be *already dead*: as, ſuppoſe a man is reſolved to commit murther, or treaſon, and a friend come to him, and perſwade him from it, and cannot prevaile, that man may be ſaid to be dead, becauſe he will doe that that will coſt him his life: Even ſo we may affirme that that man is dead already, becauſe he will doe that that will bring death after the doing of it.

5. The Vſes of this point.

5. Now for the fifth thing, the uſes of this point, That *all men by nature are dead in ſinne.*

Vſes. 1.

The firſt Vſe then that we may make of this point, is, If all men are dead in ſinne, then let us be exhorted not to deferre our repentance, ſaying, we will repent afterward. This is a fault uſuall amongſt young men, and ſuch as preſume of their ſtrength and ability of nature to live a great while, they finde nature ſtrong in them, and therefore put off repentance till they be ſicke, and age bring them to thinke of death: but let ſuch conſider that they are dead already, and repentance is a putting of a new life into them: Doſt thou thinke it is in thy power to create a new life in thee when thou art dead? Surely, no more is it in thy power to repent when thou wouldeſt. Hereby the Devill entrappeth many, in putting this conceit into them, that they may repent when they will; and this he bringeth them unto, by making them to miſtake repentance, in conceiving of it to be nothing elſe but a ſorrow for ſinne paſt, and a purpoſe to live well afterward, and leave all ſinne: he never tells them, nor they never thinke that it is the creation of a new life in them; for then they would ſay more: but they are deceived, this is not to repent, for thou mayeſt doe all this, and yet when thou haſt done, be damned. But ſuch repentance as will ſave thy ſoule, is a ſorrow for thy ſinne that is paſt, and a purpoſe for the time to

Not to deferre repentance.

How the devil deceives men, in perſwading them to put off their repentance.

Saving repentance what it is.

come to endevour to leave all ſinne, ariſing out of a love to God: for all repentance ariſeth either out of a love of God, or elſe from ſelfe-love: if it be out of a love of God, thou wilt preſently give thy ſelfe unto his ſervice, and forſake thy ſinne: if it be not out of love to God, but out of ſelfe-love, that thou purpoſeſt to forſake thy ſinne, then it is not true repentance, but falſe, and riſeth from by-reſpects. Repentance is hard to be had, it is not in thine owne power; except God breathe a new life into thee, thou canſt not repent; thou art as the red clod of earth before God, of which he made *Adam*; it had no life, untill *he breathed into it*: ſo while the ſpirit breatheth in us, we are dead. A Beaſt may deſire his owne life, ſo may a man his owne ſalvation, but he can doe nothing without the ſpirit blowes, why wilt thou be ſo fooliſh as to deferre thy repentance unto another time? If a man upon paine of death were within twenty dayes to be beyond the Seas, if the winde ſhould blow well for his purpoſe the firſt, ſecond or third day, would he be ſo fooliſh as to neglect it, and deferre his journey, and ſay, it may be it will blow againe ten dayes hence, and then I will goe? No, he will not be ſo fooliſh, for he knowes *the winde bloweth where and when it liſteth*; and therefore he will take it when it blowes, leſt it blow there no more. In theſe earthly things men are not ſo fooliſh, why therefore are they ſo ignorant in this point of ſpirituall wiſedome? Let every one of us then hereby bee perſwaded to learne wiſedome; when the Spirit bloweth, neglect it not: certaine it is, that except it doth blow in thy heart, thou art damned; therefore when it doth blow, ſuppoſe it be at 17. or 18. yeeres of age, neglect it not, omit it not, neither deferre it, it may be it will never blow againe, and thou canſt not make it blow when thou wouldeſt, for it is free.

Simile.

There are none which live under the Goſpell, but at

at ſome time or other have had ſome blaſts of the Spirit, but in ſome it vaniſheth as bubbles in the water: but let us take heed of that, and unleſſe we could have them againe when we would, let us not let them paſſe: when thou haſt but the leaſt ſparke, let it not goe out, leave it not till it is become a flame to purifie thy heart.

Francis Spira neglecting theſe comfortable blaſts, at the laſt wiſhed that he might have had but one drop of that comfort which once he deſpiſed; and ſo till his laſt breath, cryed out, I am damned. Goe not therefore ſtill on in thy ſinnes, falſly perſwading thy ſelfe, ſaying, Thou ſhalt be ſaved: Remember what God threatneth unto ſuch men, *Deut.* 29 19. *He that hearing the words of this curſe, ſhall bleſſe himſelfe, ſaying, I ſhall have peace though I follow my ſinnes; the Lord will not be mercifull to that man.* Sit downe therefore but one halfe houre, and conſider with thy ſelfe, that thou art but a dead man, and that thou canſt not quicken thy ſelfe, but it is God onely that is able to quicken thee; and he quickneth whom he will, and thoſe whom he quickneth are but very few, as the gleaning after the Harveſt, or the Grapes after the Vintage, and thou knoweſt not whether thou art in that ſmall number: Conſider, I ſay, but this with thy ſelfe, and ſurely this will make thee never to give thy ſelfe reſt, untill thou findeſt life in thee, and never be quiet untill thou art ſure thou art quickned.

An example of *Spira*.

Another Vſe which we will make of this point, is, If naturally all men are dead in treſpaſſes and ſinnes, this ſhould teach us how to eſteeme of civill men, and ſuch like; we ſhould eſteeme of ſuch men as of dead men: and therefore,

Vſe 2. How to eſteem civill men.

1. We ſhould not over-value them.
2. We ſhould not make them our companions.

Firſt, we ſhould not over-value them.

For their beauty, they have none that is true beau-

ty: what beauty have dead men in them? they are dead, let us not regard their ſeeming beauty. Eſteeme the poore Saints; for they, though never ſo meane, are better then thoſe, though never ſo brave. Grant your civill men be as Lions, (then which no irrationall creature is better,) and that your Saints are but as Dogs (then which no creature is worſer) yet a living Dog is better than a dead Lion. It's a ſigne of a new life to eſteeme no carnall excellency: ſo ſaith *Paul*, 2 *Cor.*5.16,17. *Wherefore henceforth know we no man after the fleſh; yea, though we have knowne Chriſt after the fleſh, yet now henceforth know we him no more. Therefore if any man bee in Chriſt, hee is a new creature: old things are paſt away; behold all things are become new:* he, that is, a new creature, will not regard theſe things, but they will be dead in his account. They account us but dead men, therefore let us account them ſo alſo.

Secondly, Make them not your companions.

We may, and ought to love them with the love of pitty, but not with the love of delight and complacency: if thou love them, and delight in them, it is a ſigne thou art dead alſo; yet in this we are too blame, that we doe not more pitty them, and ſeeke their ſalvation, but we muſt not delight in them, and make them our familiar acquaintance, for wee can never thrive in grace till we leave them: for although they bee dead, yet they have a leaven which will infect thee, although thou perceiveſt it not. We uſe to ſay, we will make uſe to our ſelves of the good in them, but let the hurt goe: but we cannot doe ſo; for we are inſenſibly hurt, when we thinke we are furtheſt from it: Even as a man is tanned when he is working in the Sunne, and he never perceives it; ſo doth their company infect us inſenſibly, when we thinke leaſt of it: It's therefore but a folly to purpoſe to ſerve God, and not to breake off their company; yea, it is a plaine contradiction. Every man is compared to a coale,

Simile.

Simile.

coale, he is either living or dead; if he be a living coale, he will kindle him that is next him; but if he be a dead coale, he then will blacke and ſully thee: Even ſo it is with company, if it be good and zealous, it will kindle our affections; but if bad, it will be ſure to infect us: therefore from ſuch company thou muſt either gaine good or harme: but for good, certaine it is that thou canſt receive none, and therefore thou muſt receive harme: *If thou walke with the wiſe, thou ſhalt be more wiſe; if with the foole, thou ſhalt learne folly, Prov.* 13. 20.

The third Vſe we will make of this point, is this, Seeing that by nature all of us *are children of wrath, and dead in treſpaſſes and ſinnes*, This ſhould ſtirre up thoſe that are quickned, to bee thankefull to God therefore. Above all, wee ever labour to bee moſt thankefull to him that hath ſaved our lives; and this God hath done for us, let us therefore ſtirre up our ſelves to thankefulneſſe. *Paul*, as we may read, *Rom.* 7. 24, 25. joynes theſe two together, his deliverance, and his thankefulneſſe; *O wretched man that I am! Who ſhall deliver me from this body of death? I thanke God, through Jeſus Chriſt our Lord.* I confeſſe the world eſteemes not this, but if they have riches, therein they rejoyce; and ſo like the Dunghill-Cocke, or unskilfull Lapidaries, preferre vaine things before this precious Iewell; but they that have once found the ſweetneſſe of it, will not loſe it for a world: for if we have but this, what though we loſe Wife, Children, goods, credit, and good name? they are all too light being layd in the Ballance with this, Doe yee every one therefore conſider who it was that gave thee this, and to him yeeld all thankefulneſſe. Let us love much, becauſe as much is forgiven, ſo much is given us: *Paul* was much ſtirred up with this conſideration, thinking that he could never doe enough for Chriſt, who had done ſo much for him; as appeares

Vſe 3. To ſtirre up to thankefulneſſe for being quickned.

peares in many places of his Epiſtles.

Vſe 4. How to eſteem of the meanes of grace.

The fourth Vſe we will make of this point, is, If we are all dead in treſpaſſes and ſins, then this teacheth us how we ſhould eſteeme of the meanes of grace: if we are dead, then it muſt be an Omnipotent power which muſt quicken us. All the meanes, as the Word preached, the receiving the Sacraments, &c. are but dead letters, they are but as Pens without Inke, God muſt put Inke into them if ever they be effectuall: and therefore as wee muſt not give too little to the meanes, ſo wee muſt not give too much, nor reſt in them. When we come to heare the Word preached, it is not the hearing of the Miniſter, but Chriſt in the Word preached, which makes us live. It is good to heare the Miniſter, but except wee heare another voyce ſpeaking to the heart, as his doth to the eare, we ſhall never be the better: it is Chriſts voyce in the Word which doth quicken and put life in our ſoules. But here let me warne you to take heed of breaking the Conduit-pipe from the Fountaine; if thou heareſt and profiteſt not, know that it is becauſe Chriſt ſpeaketh not to the eares of the heart, as well as the Miniſter to our outward eares.

Vſe 5. To examine our ſelves whether we have life in us or no. *Simile.*

The fifth and laſt Vſe we will make of this point ſhall be, If that naturally all men are dead in ſinne, this ſhould teach us to try our ſelves, and ſee whether we are dead or alive. Conſider the ſhortneſſe and uncertainty of thy life here: Mans life is like an Houre-glaſſe; if it runnes his courſe it is but an houre, and it may be broken before it is run out: yee have but a ſhort while to live here, according to the courſe of Nature, and yet perhaps that courſe may not run out too, it may be broken off before we are aware; and then for ever, either in Heaven or Hell, we muſt abide hereafter: Oh then never be quiet untill you ſee whither you ſhal goe, to eternall Bliſſe, or everlaſting woe.

How the Devill deceives civill men.

Here the Devils tricke is to put it into mens heads, that

that a civill life will ſerve the turne: but he dealeth with them as thoſe that take Gold from Infants, and give them Counters and Rattles: and thus he would keep them from this conſideration, perſwading them of the latitude of religion, and telling them that they are well enough, ſeeing they are troubled for ſome ſinnes, and doe ſome duties, perhaps, in private; but this you may doe, and yet be dead ſtill. If he cannot prevaile this way, then he will labour to hinder them by drawing them on in a voluptuous courſe of life, or with worldly cares, and ſo draweth them from themſelves, and ſo makes them never to conſider what they are doing, nor whither they are going: and therefore is it that in the Goſpell of Saint *Luke, Chap.* 16. the Prodigall Sonne is ſaid, *to come home to himſelfe*, when he once began to conſider his eſtate: Although their conſcience tell them all is wrong, yet the Tabrets of luſts and pleaſures make ſuch a deane where they are, that they heare it not, and ſo never conſider: nay, if that Chriſt himſelfe againe, or the Sonnes of Thunder ſhould ſpeake, yet except Gods Spirit ſhould inwardly worke, it would not make men ſeriouſly to conſider their eſtates: It is the hardeſt thing in the world to make men ſenſible of life and death. Let us therefore be moved in particular to conſider whether we are dead or alive.

If thou art quickned, thou ſhalt finde, one time or other, theſe two things in thee:

Two ſignes of our quickning. 1

Firſt, Thou once hadſt a deepe and ſenſible conſideration of thine eſtate by nature, thou wert deepely affected with it, ſo that thou ſaweſt what need thou hadſt of Chriſt: till thou haſt had this conſideration, thou art a dead man. I know God can ſave thee without this, he could come without the terrible voyce, as Chriſt could have come without *John Baptiſt* before him, but he will not, neither ever doth, becauſe it is impoſſible for a man highly to eſteeme of

Chriſt till he is thus humbled; for he never will preferre him in particular actions, and take him with all croſſes and loſſes, till he fully ſee what need he hath of him which he cannot untill he is thus humbled.

2 Secondly, conſider if thou wert ever changed from what thou formerly wert; neither is it a ſlight change that will ſerve, but it muſt be both conſtant and generall; it muſt not be for a moneth, or a yeere, but daily and continually. It muſt be ſuch a change that all where thou liveſt may ſee it; thou muſt become a new ſoule in another body: Thy change muſt be ſo great that thou mayſt ſay, *Ego non ſum ego*, I am not my ſelfe, I am quite another man: There muſt be as great a change in thee, as there is in a white cloth when it is dyed blacke. Such a change was in *Paul*, he was converted from a Perſecutor to a Preacher: So thou muſt of a Lion be made a Lambe: there muſt as much difference be in us, as is betweene Winter and Summer.

An application to examine our ſelves before we receive the Sacrament.

And now ſeeing the time of the Sacrament is at hand, let us all examine our ſelves: we muſt not make excuſes to keepe from the Sacrament, but as all, *Nehem.* 9. were to come to the Paſſeover, elſe they were to be cut off from their people, except they could ſhew ſome good cauſe; ſo I know no reaſon why it ſhould not be ſo ſtill for the Sacrament. But againe, on the other ſide, if we doe come, and are dead men, *we come unworthily, and eate and drinke our owne damnation in not diſcerning the body of Chriſt*, 1 *Cor.* 11, 29. which we doe when we doe not ſufficiently eſteeme it, and conceive not what right we have to it, which was the *Corinthians* ſinne; for they knew well enough that that did repreſent his body. Let us therefore take heed we come preparedly; for as God ſtrooke *Uzzah* for touching the Arke with polluted hands, and *Nadab* and *Abihu* for offering of ſtrange fire, ſo if thou come unpreparedly to the Sacrament, he will ſtrike thee.

But

But to returne to the point which was even now handled, That all men are dead in treſpaſſes and ſinnes, becauſe it is a point which concernes all ſorts of men, we will a little further conſider it, and in the next place ſpeake of the nature of dead men.

The nature of dead men.

Dead men are either,

1. Such as are ſtarke dead in ſinne, and doe make no ſhew at all of life; as are all open prophane, and notoriouſly wicked men.
2. Such as are dead indeed, and in truth, but yet make a ſhew of life, outwardly ſeeme to have it; like the Angels, that have appeared many times in aſſumed bodies, but yet have none of their owne that is true and ſubſtantiall; and theſe are chiefly diſſembling hypocrites, or men meerely civill.

Two kindes of ſpiritually dead men,

Firſt, this ſtarke deadneſſe, without any ſhew at all of life, of which ſort we have every where too too many; conſiſts chiefly,

Firſt, ſtarke deadneſſe,

1. In the privation of life.
2. In an active poſitive principle.

Now there are certaine ſignes ariſing from both theſe, and they are

1. Poſitive.
2. Privative.

1. The Poſitive ſignes of a dead man, are theſe three:

Three poſitive ſignes of dead men,

Firſt, all thoſe which live any life, whatſoever it be, ſeeke ſuch things as are agreeable to preſerve that life, and hate the contrary: as a man that liveth a naturall life, looketh for food, rayment, &c. ſo in the life of grace, there is an aptneſſe to cleave to goodneſſe, and unto Chriſt, as Iron doth to the Loadſtone: So a man that lives the life of grace, his delight is in praying, hearing, reading, &c. but his luſts, they are *ægritudines animæ*, the ſoules ſickneſſes; they are as thornes to his ſides, and ſmoke to his eyes, and he is

1

A careleſſe neglect of goodneſſe,

never well or at quiet, untill they are removed and gone: but a wicked man, one that is dead in ſinne, he is ſicke of goodneſſe (as the other is of wickedneſſe) and weary of it; he is too ſtrait-laced in it, and therefore cannot brooke it. A godly man hath an inward aptneſſe and inclination to ſerve God, as fire naturally inclines to goe upward: indeed he may ſometimes contract impurity, and have ſome corruptions, yet they are but as mud in a cleere and living Fountaine, they are ſoone waſhed away; but wicked men are like ditches which are full of mud at their beſt, and there it lyes and continues.

2 A lying ſtil in any luſt. A living luſt, what it is.

Secondly, another poſitive ſigne of this deadneſſe, is, When a man lies in any living luſt, or knowne ſin: for as a mortall diſeaſe and life cannot ſtand together, no more can a living luſt and the life of grace. That is a living luſt, when although ſometimes he may have fits of reſiſting, yet he alwayes gives over, and ſtill yeelds to that luſt, ſaying, It is their nature, and they cannot chooſe but commit it, they know not how to reſiſt it; when as if there was ſome preſent Iudgement threatned thee, upon the commiſſion of it, then thou couldeſt forbeare: This I call a living luſt, and although it be but one, yet if other luſts tempted thee as much as that, thou wouldeſt commit them alſo: if thou forſakeſt other ſinnes, becauſe they are ſinnes, why forſakeſt thou not this alſo? *Gal.*5.24. *They that are Chriſts, have crucified the fleſh, with the affections and luſts.* There is in every man a body of luſt; if any member of that body be unmortified, he is yet a dead man. 1 *Tim.* 5.6. *She which liveth in pleaſure, is dead while ſhe is alive.* Some may keepe themſelves cleane from ſome ſinnes, but that will not ſerve; for if they lie in any knowne ſinne, they are dead.

3 An antipathy to God and godlineſſe.

Thirdly, a third poſitive ſigne is, When a man hath a ſecret antipathy againſt God and godlineſſe. Some beaſts naturally hate ſome colours; ſo ſome men, out of

of a naturall inclination, cannot endure goodneſſe it ſelfe, though they pretend ſome cauſe. I call it an antipathy when a mans ſtomacke riſeth againſt a thing, and he knoweth not wherefore: ſo they hate goodneſſe, meerely out of a naturall abhorring of the thing it ſelfe, although they pretend ſome cauſe for which they hate it. They diſtaſte holineſſe of life, and for no juſt cauſe: if it be you diſtaſte ſuch men as profeſſe an holy and pure converſation, onely becauſe they doe not conforme (as ſome pretend,) why doe you diſtaſte thoſe alſo that doe conforme? If you diſlike the profeſſors of an holy life becauſe of the hypocriſie they have found in them, as ſome have not ſtood to ſay, why doe you alſo diſlike thoſe that you are ſure are no hypocrites? They cannot define the holy man they hate, but have a ſecret naturall hatred to them they cannot tell why: but we know the reaſon well enough; it is becauſe they live a contrary life to them, and therefore cannot agree no more than fire and water: indeed fire and water may agree in remiſſe degrees, but not in intenſe; ſo theſe men can ſuffer thoſe which are indifferently holy, but if they come to any perfection and height of holineſſe, then they cannot endure them. Now the Apoſtle ſayes expreſly, 1 *Joh.* 3. 14. *By this wee know wee are tranſlated from death to life, becauſe we love the Brethren: he that loveth not his Brother, abideth in death.* So that it is an infallible ſigne of deadneſſe not to love the Brethren: if thou hateſt the Saints; nay, if thou loveſt them not according to the meaſure of grace that is in them, and if thou art not grieved for any of their ſinnes, by which they may cauſe ſcandall, or be diſgraced, thou art yet a dead man. And ſo much for the poſitive ſignes.

Five Privative ſignes of dead men.

2. The Privative ſignes of deadneſſe follow, which are theſe five:

1 Privation of ſpeech.

The firſt privative ſigne of deadneſſe, is want of

ſpeech: He that is dead, is ſpeechleſſe, and breathleſſe; ſo he that is dead in ſinne, in all holy things is ſpeechleſſe; *Out of the abundance of the heart the mouth ſpeaketh*, ſaith Chriſt in the Goſpell, *Matth.* 12. 14. When the mouth is ſpeechleſſe, the heart is empty. Some that are dead in treſpaſſes and ſinnes may ſpeake well ſometimes; but there is no living man but doth ſpeake wellſometimes; *Eſa.* 19. 18. *Thoſe that belong to Canaan, will ſpeake in the language of Canaan*: Their language will ſhew whether they are Galileans or not: every man delights in operations agreeable to their habits. Here you may learne to judge of your ſelves, by your words; not by ſome words that are ſpoken by fits, but by thy uſuall and cuſtomary ſpeech, that is a ſigne of that that is in you. The godly ſometimes cannot ſpeake godlily and holily; as a Fountaine ſometimes is ſtopped up, ſo that it cannot ſend forth pure ſtreames, yet take away the rubbiſh that ſtopped it, and then it will run cleare againe; even ſo it is with the godly; and therefore conſider your ordinary ſpeeches, if they be not holy and good, it is a ſigne that you are a dead man.

3 Privation of heat.

The ſecond privative ſigne is Coldneſſe; when a man is dead in ſinne; they may pray, but it is coldly; and ſo in all other holy duties they are very cold.

Object.

But ſome man will be ready to object and ſay, You tell us of coldneſſe, but for any thing I can ſee, there is as much coldneſſe in the beſt men; for your godlieſt men are ſometimes cold in their prayers.

Anſw.

It is true; but there is this difference betweene the coldneſſe of a godly man, and a dead man; If the meanes be uſed to a godly man, it doth bring life to him againe: if he be rubbed and chafed with admonitions, or hath the *aqua vitæ* of the Word, hee will recover his heat, becauſe the inward principle of heat ſtill remaines within him. But to a wicked man uſe never ſo many reproofes, or admonitions, he will ſtill

remaine

remaine cold: Let this therefore be a certaine triall, if after all admonitions you ſtill remaine cold, you are dead.

The third privative ſigne is Stiffeneſſe; a dead man growes ſtiffe, and in what poſition his body is in when it is dead, in the ſame it will remaine, you cannot bend it; ſo is it with men ſpiritually dead, what courſe they take, what opinions they hold, what company they keepe, they will not bee changed from them. *Rev.* 22. 11. *He that is filthy, let him be filthy ſtill:* that is, he will be filthy ſtill, they will not be changed; If that they hold to be Gods will, be Gods will, ſo it is, then they are right; but it is not becauſe it is Gods will, but becauſe his pleaſure fell on what they held. As a rufty hand of a clocke, it turnes not with the day, but ſtands ſtill; but if the time of the day chance to be ſuch as it ſtands at, it is true; not becauſe it moveth with the day (as it ſhould) but becauſe the day hath fell jumpe with it: ſo theſe men, if Gods will hit with theirs, they will doe it; if not they will croſſe it: This is a ſigne of a dead man.

3 Stiffeneſſe.

Simile.

The fourth privative ſigne is Senſleſneſſe; he that is dead, is ſenſleſſe: ſo it is with the ſpirituall death, there is no ſenſe in it; they can neither ſee, heare, nor taſte.

4 Privation of ſenſe.

I, but ſome man will object and ſay, that it is not true alwayes; for even the wicked ſometimes know matters of faith; nay, and ſometimes they reliſh them too.

Object.

To this I anſwer, As it is ſaid of the dead Idoll, ſo may it be ſaid of them: *Mat.* 13. 13. *Eyes they have and ſee not, eares, and heare not.*

Anſw. *Matth.* 13. 13. opened.

Firſt, for ſeeing, they ſee not aright: Gods children ſee experimentally, the wicked onely by contemplation; and there is a great difference betweene them, for as we ſee there is a great difference betwixt knowing

knowing fire to be hot, and the feeling of it; ſo betweene notionall knowledge of Gods will, and a knowledge that doth like and approve it.

Secondly, for taſte, they finde no taſte in Gods Word; or if they finde any, like a vitiated pallat, they account that which is moſt ſweet to be very bitter.

Thirdly, for ſmelling, they ſmell no ſweetneſſe in Chriſts name, whereas to his Saints it is a ſweet oyntment poured out, that perfumeth all the roome.

Fouthly, for feeling, they feele not whether the Law or Goſpell be applyed to them, rub over their ſkarres, and make them runne downe with blood, they are, notwithſtanding all that ſenſleſſe ſtill: they may have a conterfeit feeling from a naturall conſcience, but to have ſuch a feeling as may drive them to Chriſt, they cannot; and therefore ſtill they are but dead men.

5 No ſympathizing in the miſeries of others.

The fifth ſigne is this, A living member, if the body be in danger, will have a ſympathizing and feeling of the danger; as the hand will lift it ſelfe up to ſave the head, ſo now if we hearing the caſe of Gods Church in what danger it is, if we take it not to heart, or be not affected with it (eſpecially now we are put in minde thereof) it is a certaine ſigne we are dead men: We ſhould have the ſpirits that *Moſes* and *Paul* had, who even wiſhed to be ſtroyed, ſo they might ſave the Church. *Moſes*, rather than that ſhould periſh, would have his *name raced out of the booke of life*: *Paul*, for the Churches ſake would be *anathema*. It is a trve ſigne of a living member to be touched with others miſeries; this was an extaſie of love, in which out of love to the Church, they forgate themſelves. This here wee muſt know, that if the creature could deſtroy it ſelfe for God, it could not but be well becauſe the good of the creature is more contained in God, than in it ſelfe; as the beame of the Sunne is more contained in the Sunne than in it ſelfe. Now is

the

the time of conſidering this, now is the time of more than extraordinary faſting; now if you have any feeling, you will ſhew it; if you are living men, now you will ſhew your ſelves; now the Church lyes in tents, and wallowes in blood, now the foundations thereof are ſhaken; never was the face of Chriſtendome in ſuch danger as now it is. Doe we thinke to ſtand, now others fall? If the fire be at one end of the building, ſhall we be ſafe, which are at the other end? (for all Gods houſe is but one building.) Are they not our brethen, and ſonnes of the ſame father? have they not the ſame ſpirit? are they not of the ſame profeſſion? ſhall we not then be ready to helpe them? we cannot ſend armes over to them, but we may ſend up prayers unto God for them: Chriſtians are ſtronger than Politicians, and their prayers are Armies. Let us therefore doe what we can, the ſtorme is not yet quite over.

Two things to move us to conſider the Churches miſery.

Now there are two things that may move us to this:

1. The greatneſſe of the Iudgement.
2. Our ability to helpe them.

1

Firſt, The greatneſſe of the Iudgement:

It will prove the extinguiſhing of Gods Church, and the Goſpell, and when that it is once gone, what are all other things? It was a good ſaying of that Saint, That browne bread and the Goſpell was good cheare; what are all our houſes, lands, &c. if this Spirituall food be wanting?

2

Secondly, Conſider our ability to helpe them.

We may doe much by our prayers; he that knoweth not his ſtrength, uſeth it not: Did not one *Moſes*, one *Eliah*, ſtand in the gappe? They did not theſe things as they were extraordinary men, but as they were Gods children: We may by our prayers doe as much; though one childe may have better gifts than another, yet commonly the father loves all alike; ſo

God (although they had better gifts than we) will grant our prayers as ſoone as he did theirs.

Queſt. But ſome man will here be ready to make a queſtion, and aske me, what I would have him doe for the Church now? he is but a ſingle man, and therefore is unable to doe much himſelfe alone.

Anſw. I anſwer, Though thou canſt not doe much, yet theſe things thou mayeſt doe; and therefore,

What we muſt doe for the Church.

1 Pray for it.

1. Pray for it: God delights to be called upon, for elſe his hand is not taken notice of; but then we ſee his hand, and acknowledge it, when we ſee him granting our deſires. So that the ſtrength of a Land lyes in Chriſtians, and their ſtrength lyes in their prayers, as *Samſons* ſtrength did in his haire. Oftentimes prayer is more available than fighting: *Moſes* prayer in the mountaine, did more than *Joſhuahs* fight in the vallies. *If Noah, Daniel, and Job, ſtood before me* (ſaith God, *Ezek.* 14. 20.) *they ſhould not prevaile:* which ſheweth, that if any thing could have prevailed, their prayer would: So alſo *Luther* attributes all to prayer, as may be ſeene in divers of his Treatiſes. Now this prayer which I urge unto you, muſt,

Our Prayers muſt be fervent.

1. Not onely be ſmall expreſſions of the mind, but now God lookes for ſtrong cryes, and long continuance in prayer. *Moſes* prayed all day: Chriſt which had leſſe need than we have, prayed all night; *Daniel* three weekes: therefore we that have more wants and needs, ought to be more fervent.

Spirituall.

2. Our prayers muſt be Spirituall, not out of ſelfe-love; as to deſire the ſafety of the Church, that ſo under it we may lead a ſafe and quiet life; but out of meere reſpect to God, and love to his Church.

Of Faith.

3. It muſt be a prayer of faith; ſo the Apoſtle ſaith, *Jam.* 5. 15, 16. *The prayer of faith ſhall ſave the ſicke, &c.* And a little after, *The effectuall fervent prayer of a righteous man availeth much:* Now there is no man righteous without faith: ſo according to their faith Chriſt ſtill yeelded to them.

4. Pray

4. Pray with conſtancy and fervency: it is not for a ſnatch and away, that is pleaſing to God; but a conſtant performance of duty which he accepteth. With conſtancy.

5. It muſt be the prayer of a righteous man: Therefore, *Micha.* 2. the Prophets ſought unto God in the time of trouble, but prevailed not, becauſe they were not righteous: for it is ſaid there, *verſ.* 7. *Doe not my words doe good to him that walketh uprightly?* Of righteouſneſſe.

6. It muſt bee with humilitie; and that conſiſts Firſt, in confeſſing how unworthy we are to obtaine any thing at the hands of God. With humility.

Secondly, how unable to helpe our ſelves, and therefore to have our eyes onely towards God.

2

Another way to doe good to Gods Church, is, to be more zealous: ſeeke unto God extraordinarily: The cauſe of the deſtruction of a Land, is chiefly the the ſinnes of the godly. When they grow cold and dead, and loſe their love, then God, as *Rev.* 2. *will remove the Candleſticke from among them*, and take away his Goſpell. Indeed the carnalneſſe of dead men, their prophaneneſſe in contemning of Gods Saints and his Goſpel, &c. haſten Gods Iudgements on a Land, but chiefly the luke-warmneſſe of Profeſſors doe it: when Iſrael, as *Hoſea* ſaith, is as *a Cake halfe baked.* Let us therefore rectifie our lives, renew our repentance, quicken our zeale, elſe ſhall wee be guiltie of the deſtruction of Gods Church by our ſinnes. Be more zealous.

3

3. A third meanes to doe good to Gods Church, is, to ſtirre up others to take to heart the miſeries of the Church, to pray, to renew their repentance. It would be good, if Miniſters would be as beacons to give warning to others, and to ſet them on fire. Thus the old Chriſtians did, as it were, make an armie (*manufacta*) againſt God, by joyning together in prayer. This is a bleſſed action to ſtirre up others: thus they did in the Prophet *Malachies* time, *Mal.* 3. 16. *Then they that feared the Lord, ſpake often one unto another,* Stir up others.

(ſee the iſſue of all,) *and the Lord harkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and thought upon his Name.* So, *Zach.* 8. 21. there they did ſo; *And the Inhabitans of the Citie ſhall goe one to another, ſaying, Let us goe ſpeedily to pray before the Lord, and to ſeeke the Lord of hoaſts, I will goe alſo. Let us therefore,* as the Apoſtle exhorts, *Heb.* 10. 24. *conſider one another to provoke our ſelves* to this good worke of faſting and prayer for the Church; let us marke who is a likely man to joine with us, and not let him paſſe.

4 Performe duties in due time.

4. A fourth meanes to doe good to the Church, is to doe it in due time: Ieruſalem had a time to ſeeke God; if then ſhe would have ſought, ſhe might have beene ſaved: And Chriſt complaines, *Luke* 19. 41, 42. ſaying, *If thou hadſt knowne, even thou in this thy day, things which belong unto thy peace! but now they are hid from thine eyes.* And ſo before Chriſt, the Prophets of old complained of the people; as *Ier.* 8. 7. *Yea, the Storke in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their comming, but my people know not the judgement of the Lord.* The time to ſeeke unto the Lord is now: Some Iudgements are ſudden, & have no fore-runners, as the Gunpowder-treaſon, in ſuch God lookes not that we ſhould meet him by repentance, becauſe we know them not: Others uſe lingring, ſuch as ſend feare and rumours before them, as are thoſe mentioned by the Prophet, *Ezek.* 22. 30, 31. there God expects we ſhould make up the hedge, and ſtand in the gap before him, and ſo meet him with repentance to ſtop the judgement.

With Continuance.

5. The fifth meanes to doe good to the Church, is this, Let us doe it with continuance: It may be while the newes is freſh, we will be fervent in prayer; but often the newes altereth, and ſometimes it happens to be good, and then we leave off: But this muſt not

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be; we muſt be conſtant in this dutie, to the very uttermoſt end of all; there may be ebbs and flowings, but it is the laſt iſſue which brings all: therefore let us continue in this dutie of faſting and praying, that we may trie that laſt iſſue of all. It is the common faſhion to make the afflictions of the Church onely a wonder of nine dayes. This was the Iewes fault, *Jer.* 34. 10, 11. When they heard of their enemies, for a while they would pray. But although the newes be good, yet ſtill continue as the importunate widow did to the Iudge, and your importunity will move God. Set therefore to it, and continue in it; *Pray for Jeruſalem, let thoſe proſper that love her peace, Pſalm.* 122. 6. Mourne apart, every family apart: It is not enough to heare this, and to let the Miniſters voyce be to you as *one that ſingeth with a pleaſant voyce:* Thus were the Iewes, *Ezek.* 33. 32. *Who heard his words, but did not doe them:* & therefore God tells them that they ſhall be deſtroyed in the judgement. The Devill will ſuffer you to purpoſe, and purpoſe to doe this duty, but keepes you from the execution of it, and preſent practice, which is that onely which may doe the deed. Conſider it therefore, and deferre not the preſent doing of this duty: what can you doe better than to deliver Gods Church, and you may doe it, although you be poore and deſpiſed, yet being Gods Saints, your prayers are in force before God; as in *Eccleſ.* 9. 14, 15. the poore man delivered the City by his wiſedome; he was poore and deſpiſed, yet it was he that delivered it. Others may ſeeme to doe much, and ſtand, vaunting on the hatches, but it is the Saints that doe it. If there be any conſideration of Chriſt in you, if any love, any grace, any well-wiſhing to the Church, pray for it: this is that I feare, you will purpoſe to doe it, but will deferre it; but, Beloved, the doing onely Gods regards. We, when we reade how much *Alexander, Cæſar*, and the like, did, we admire them;

The Devils cunning to deſer men from doing good Duties.

why we may doe more by our prayers, performed in a right manner: if you doe it, either the Church ſhall have comfort; or elſe you ſhall ſave your owne ſoules. Without you thus pray, you are guilty of the Churches deſtruction: The horſemen, if they ſtand ſtill although they fight not againſt their owne Armie, yet are guilty of their deſtruction, becauſe they ſhould have fought for them. The Prætor, if he let the enemies in at the gate, he is the deſtroyer of the City, becauſe he ſhould have kept them out: ſo the Saints, which ſhould ſtand in the breach, if they pray not, they deſtroy the Land: So God ſayes, *Ezek.* 22. 30, 31. *And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gapp before me for the Land, that I ſhould not deſtroy it: but I found none: therefore have I powred out againe indignation upon them, I have conſumed them with the fire of my wrath: their owne way have I recompenced upon their heads, ſaith the Lord God.* Becauſe he could not find a man to ſtand in the gap, therefore he powred forth his indignation on the Land. Their not praying deſtroyes the Land: The Saints and holy Prophets, are the Chariots and horſe-men of Iſrael; if then they ſtand ſtill, they doe what in them lies to deſtroy the whole Nation: they are not onely the Chariots, but the horſe-men alſo; they are the whole defence of Iſrael; and therefore if at theſe times they be idle, they are guilty of the deſtruction of the whole Church. Hence *Salomon* ſaid, *An idle man is brother to him that is a great waſter.* As a Pilot, who for want of attention ſuffers a Ship to be overthrown, or ſplit againſt the rockes, is guilty of the loſſe thereof. So the Prophet *Samuel*, notwithſtanding the people had ſinned a great ſinne in forſaking God to be their King, ſaith, 1 *Sam.* 12. 23. *God forbid that I ſhould ſinne againſt the Lord, in ceaſing to pray for you:* and therefore it is a great ſinne not to pray for Gods Church. The Iewes in the captivity were commanded

ded to pray for the peace of *Nabuchadnezzar*, who was a heathen Prince; how much more then ought we to pray for Chriſtian Princes? And ſurely, if God ſhould take away from you this Prince, and give you ſuch an one as *Queene Mary*, you would then know what it is to enjoy ſuch a Prince, as now by Gods mercy we doe. Therefore ſtirre up your ſelves to the duty by faſting and praying, much may you doe this way. *Eſter* delivered all the Iewes by this meanes: it was not *Eſters* word that did it; for what made the King not to ſleepe that night? how came he to call for the booke of the Chronicle? how light he on that place of *Mordecay*? They had firſt turned God by faſting and prayer, and then he thus prepared the King for *Eſter* to ſpeake. Thus then, and by theſe meanes we may releeve the Church in diſtreſſe: And therfore if we be true living members, let us manifeſt our endeavour to relieve them by theſe meanes. And thus much for the ſignes of men which are ſtarke dead.

Now follow ſignes of diſtinction betweene ſuch as ſeeme to live, and ſuch as live indeed: and theſe may be reſembled to ſuch ſpirits as aſſume bodies to themſelves, and ſeeme to informe them; and they are chiefly all Civill men. Now they are diſcerned by theſe and the like ſignes:

Sighes of civil men that ſeem to have life, but have none indeed.

The firſt ſigne is this; As the Angels in their aſſumed bodies ſeemed to eate and drinke, but manifeſted not any effect of it, for they did not grow by it: ſo theſe men, they ſeeme to heare the Word, but they make no progreſſe in it: they may ſeeme to feede on the Sacraments, but they grow by none of theſe meanes, they ſtill goe on in their old tract. They are not unlike ſome men which eate as much, or more than others, but are never the fatter, but as leane as ever they were: even ſo the Miniſters of the Goſpell now deliver the Spirituall food of the Word, in as great abundance as ever, yet where is the fruit? who

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They doe not Grow.

growes

growes any fatter, any better liking than before? We, (Beloved) deſire not to have againe the fruit of our teaching in your underſtanding onely (although that be good) but in your practice: Like ſheepe-heards which would not have their hay againe of their ſheep in hay, but in the milke and wooll. And hence it is that the Apoſtle *Peter* exhorts them, 1 *Pet.* 2. 2. *As new borne babes to deſire the ſincere milke of the Word:* and why? *that they may grow thereby.* Though thou beeſt never ſo weake at the firſt, yet if thou groweſt ſtronger, it is a ſigne of life; but if thou haſt gotten no ſtrength in grace, nor no victory over your luſts, notwithſtanding all the meanes of grace you have had, yet whatſoever you ſeeme, you are ſtill but dead men.

2 They are moved by an outward principle

The ſecond ſigne is; As the Angels, though they were moved, yet it was from no inward, but from an outward principle; ſo theſe Civill men, and all hypocrites may be moved, and doe all that good men can doe, but it is not from an inward principle, but from ſome outward and by-reſpect. They are like Clockes and Watches, which are moved by ſome ſpring, and therefore when the weights or ſpring is downe, they move no longer: when that falſe end which made them take in hand the ſhew of Religion is gone, then they will be no more Religious. Thus *Joaſh* was Religious, but for ſome by-end; *viz.* while *Jehoiada* lived; and therefore after his death, *Joaſh* forſooke God. Thus many will be good whileſt they are in good families, under good Governours; but being removed from them, they turne with the Swine to the tumbling in the mire. Some againe, good exhortations and counſell wil make them live well, and they will continue ſo, while they are in that good mood: Others will be good, while a ſtorme of ſickneſſe indures, but when the ſunne-ſhine of proſperity ſhall begin to appeare, they returne to their old courſes: they are like a Bull-ruſh, which hangs downe

downe his head till the ſtorme is over it, but as ſoone as the Sunne ſhines it lifts it up againe. Some may hold out longer than others, yet at the laſt all will give over, becauſe they are not moved from ſome inward principle.

3 They doe it but in ſome places and company.

The third is this; As the Angels aſſumed thoſe bodies but for certaine times, and places, and occaſions, and afterwards layd them aſide againe; ſo will your hypocrites doe in ſome places and companies at ſome times, they will take on them the bodies of living men, and ſo have a name to live, but indeed are dead: But come they in other places or companies, they wil lay aſide their bodies, and then will bee as profane as any. I confeſſe, a godly man may be myrie and dirty, but yet they ſtill remaine ſheepe: as a pibble and a pearle ſoyled with the ſame mire can ſcarce be diſtinguiſhed till they be waſhed; ſo the godly, doe but waſh them, and then you ſhall diſcerne them to bee pearles; but theſe Wolves, the wicked, which onely takes ſheepes clothing on them, comming amongſt Wolves, caſt off that cloathing, and become as much Wolves as any.

4 They ſpeake from the teeth, not from the heart.

The fourth ſigne is this: As Angels or Devils which aſſume bodies, cannot ſpeake heartily as living men, but have an artificiall framed voyce, which is from the teeth outward, not heart; ſo where there is no true grace but ſeeming, it may bee diſcerned from the ſpeeches, not in the matter, but in the maner; an hypocrite may often babble more than the true Chriſtian, as a blazing Starre ſhines as bright, if not brighter than the true Starre; but there is a broad difference betwixt them; the one ſpeakes but from the head, and the other from the heart: for a true living man doth ſpeake heartily and feelingly. That the manner of ſpeaking doth much affect others, it is plaine: Hence is that that *Junius* reports of himſelfe, that he lighting into a Country mans houſe, which

Iunius converted by a Country-mans hearty ſpeaking.

which was wholly illiterate and unlearned, he confeſſeth that his hearty ſpeaking of faith and repentance, &c. did ſo move him, that he thought that there was ſomething more in it than meere knowledge, and ſo wrought on him, that by Gods grace it converted him; ſo that the manner of ſpeaking doth often affect where the matter doth not; which an hypocrite cannot have. And thus much for the ſignes of ſeeming living, but indeed dead men.

Two meanes to get life.

Now having ſhewed that all are dead, it followes that wee ſhould ſhew the meanes of getting life, which are alſo comprehended in my text, and they are theſe two:

1. To labour to ſee that ye are dead, *(You that were dead in treſpaſſes and ſinnes, &c.)* as all men are by nature.

2. To goe to Chriſt for life, he it is onely that can give it; ſo ſaith my Text *(he hath quickned you:)* It is the property of God alone to give life. Now we cannot goe to him but by Chriſt, and wee muſt goe to Chriſt by faith, therefore is faith called a living faith, becauſe it unites Chriſt and the ſoule together. Now the difficulty is in this, that men will not come to Chriſt and take him: ſome come not to him at all, others take him, but not in good earneſt; as grafts put into a ſtocke, but not ſo ingrafted as to grow thereby: but when a man is once ſoundly humbled, then will he come to Chriſt, and not before; for till then hee doth not hunger and thirſt after him: but the extreame hungry wil be ſatisfied with nought but meat: as *Samſon* ſaid, Give me drinke or elſe I dye. Now life conſiſts in the union betwixt Chriſt and thy ſoule: This union is by *Luther* compared to fire and iron united, which cauſes the iron to have all the properties of fire, as burne, ſcorch, &c. ſo an humble Saint, united to Chriſt, hath all his properties, though not im the ſame meaſure and degree.

Now

Now theſe muſt be handled diſtinctly: and therefore the firſt meanes of life, is to ſee our ſelves children of wrath, and that we are dead in treſpaſſes and ſinnes: The point that hence ariſeth, is,

That whoſoever would be tranſlated from death to life, muſt firſt apprehend himſelfe to be a childe of wrath: that is, he muſt ſee the face of God, as of an angry Iudge, ſo farre forth as it may drive him to Chriſt. So that a man cannot be ſaved untill he hath not onely a touch or two, but a true ſenſe of ſinne, a deepe apprehenſion of his ſinnes, of death, and of damnation; for onely to ſuch are all the promiſes made, Chriſt is onely ſent to binde up the broken hearted: Chriſt came to call all that were heavie laden, and thoſe onely, thoſe he will eaſe: Peace muſt be preached to none but thoſe that mourne in Sion. Therefore the Apoſtle ſaith, *Gal.* 4.21. *Tell me, ye that are under the Law, doe ye not deſire to heare the Law?* Yea, the Law is ſaid to bee a *Schoolemaſter to drive men to Chriſt:* that is, firſt, there muſt be the Law before Chriſt can be had; for elſe, although we ſhould Preach the Goſpell, it would be contemned: therefore Chriſt in his time gained onely the poore; *The poore receive the Goſpell:* that is, the poore in ſpirit. God will have his Iewels of life and ſalvation to be eſteemed, which we will never doe untill we ſee our miſery, how that we are in the eſtate of death. As the deliverance out of Egypt would never have beene ſo ſweet, had they not beene in extreme ſlavery and bondage firſt. God deales with us, as Princes doe with their Malefactors; firſt they bring their neckes to the blocke, and then give them a pardon, for then they apprehending death, the pardon is the ſweeter, and more welcome and acceptable to them. Indeed if the queſtion were made, what God could doe in his abſolute power; I know that God might convert us and not humble us, if hee would; he might ſay as he did in the Creation, Let it

Doctrine. No tranſlation to life, without apprehenſion of Gods wrath due to ſinne.

be, and it must be: he might come in a still voyce onely, without sending before a voyce rending the rockes: he might use lightning and no thunder, but we speake of his ordinary course, wherein hee will not; for none are saved but such as have not onely a sight, but also a deepe apprehension of their sinnes.

Things considerable.

For the better understanding of this point, we must consider these things:

1

1. That there are three things which keep a man from Christ.

Three things keepe a man from Christ: 1. Vnbeleefe.

First, Vnbeleefe: when men will not beleeve that he which was borne of the Virgin *Mary* was Christ and God; therefore about the proving of this, the Apostles did spend most time, because then it was hard to beleeve.

2. Neglect of him.

Secondly, not caring for Christ: as those that came not to the Kings feast, they beleeved that there was a feast, but cared not for it, they regarded more their Oxen, &c.

3. Vnwillingnesse to part with other things for him

Thirdly, not willingnesse to part with all for Christ; they will not take him upon all conditions: they see some need they have of Christ, but not much; and so they will forsake some things for him, but not all: they are loth to part with their master-sinne; like the young man in the Gospell, hee had done a great deale, yet he would not part with his possessions. But to these three things must bee opposed three other things to bring us to Christ:

Three things to bee set against these, to bring us to Christ.

1. Faith to beleeve he is God.
2. A sleight humiliation to bring us in love with Christ.
3. Sound humiliation, to be willing to part with all for his sake.

The first is received amongst al Christians, although it is to be feared that many doe beleeve it but confusedly. The second is a sleighter manner of apprehending of Christ, and that a little sorrow will doe, a little humi-

humiliation. But the third (which we muſt have before we can be ſaved) to be willing to forſake all, to leave every ſinne for Chriſt his ſake: and that wee will not doe untill we be thorowly humbled, and are fully broken-hearted: therefore firſt a deepe humiliation is neceſſary for ſalvation.

The neceſſity of a deepe humiliation.

Secondly, if we have not ſuch an humiliation, then either:

1. We will not come to Chriſt.
2. Or we will not ſtay with him.
3. Or elſe we will not doe or ſuffer any thing for him.

And if we want any of theſe we cannot be ſaved.

1 Without ſound humiliation wee will not come to Chriſt.

Firſt, if we be not truely humbled, we can never come to Chriſt, nor regard him: wee may preach Chriſt long enough, and no body will regard him, except they be ſoundly humbled for their ſinnes: as in the Law no body did care for the City of refuge, but he that had ſlaine a man; to him onely whom the revenger of blood purſueth, is the City of refuge ſweet: when the fiery Serpent had ſtung a man, then he looked to the Brazen-ſerpent, and never till then: ſo when we ſee our ſinnes and miſery thereby, then, I ſay, and never till then is Chriſt welcome. The Prodigall Sonne never thought of returning home to his Father untill he ſaw that he muſt elſe ſtarve; when he ſaw he could no longer ſubſiſt, then he returned. So, when we are ſo humbled for our ſinnes that we ſee we ſhall indeed be damned without Chriſt, then, and never untill then we care for him.

2 We will not ſtay with him.

Humiliation compared to the foure ſorts of ground, *Matth.* 13

Secondly, although wee doe come to Chriſt, yet without we be truely humbled, wee will never ſtay with him, although we may rejoyce in his light for a ſeaſon. And for the better underſtanding of this, conſider the foure ſorts of grounds which repreſented foure ſorts of hearers, *Matth.* 13. The firſt were not humbled at all, (*It fell by the wayes ſide, and preſent-*

ly the Fowles of the aire devoured it, verſ. 4.) The ſecond was humbled a little, but not ſo much as to ſuffer for him, *(The Sun parched them for lacke of rooting, verſ. 6.)* The third ſort were ſo farre humbled for ſinne, that they ſuffered ſome perſecutions, but would not part with all for Chriſt, the world they eſteemed more; *The thornes choaked them, verſ. 7.)* But the fourth ground was fully humbled; that is, they were ſo humbled in a ſight of their ſinne, that they ſaw that they had more need of Chriſt, than of any thing in the world, and ſo would part with all for him, and ſuffer any thing; and therefore they are ſaid *to bring forth fruit with patience.* Others may ſtay a while with Chriſt, but when that comes that they preferre before Chriſt, then they leave Chriſt; for untill a man can bring his heart to that paſſe, that he can prize Chriſt above all things, undergoe all perſecutions for his ſake, he is not ſoundly humbled, but is like the ſecond and third ground.

4 We will not ſuffer or doe any thing for him.

3. If we ſtay thus with Chriſt, yet except we be thus humbled, wee ſhall neither ſuffer nor doe any thing for Chriſt. If Chriſt had bidden *Paul*, (before he was humbled) to have done ſo much for him as he did, he would never have done it; but when hee was humbled, then, *Lord, what wouldſt thou have me doe?*

And the reaſon of this is apparent, if wee conſider theſe things:

Reaſon 1. Firſt, There are many luſts that doe encumber us whileſt our hearts are unbroken; ſo that there is ſuch a baſeneſſe on the out-ſide of Religion, that except we be humbled we will never like it, but ſhall be offended at it; and like proud ſervants, ſay our wages are too little, our fellow-ſervants too baſe: but on the contrary, he that hath once beene ſoundly humbled, thinkes all too good for him.

Reaſon 2. Secondly, There be ſuch ſtrong luſts to be mortified, which

which cannot be done without humiliation, that we care not for Christ: our lusts indeed may for a while sleepe, but when once they are awaked, like *Samson*, they cracke a-two all the bonds of good purposes and vowes; they are never slaine untill we be soundly humbled.

Thirdly, there are such contrary lawes to be delighted in, that we can never frame our nature unto, untill we hunger and thirst after Christ, and then his Lawes will be meat and drinke unto us: for before we delighted in the Law of the flesh, but now if we be truly humbled, we must delight in the Law of the Spirit. *Reason* 3.

Fourthly, There are so many strong lusts to be parted from, so many *Isaacks*, which every man at some time or other will be called upon to offer up, the which if he doth not doe, he will damne his owne soule; yet untill he is humbled, and shewne what damnation is, he will not buy salvation so deare. *Reason* 4.

For these causes is Humiliation necessary in the first place: Therefore in the Scripture this method is alwayes used, by the Prophets, Apostles, and Christ himselfe, they preached ever repentance and humiliation before sanctification and justification: This was Christs order, as you may see, *Luke* 4. Thus did *Nathan* with *David*, he laboured to humble him, before he told him God had forgiven him. Thus did *Ionas*; *Yet forty dayes, and Nineveh shall be destroyed*, *Ion.* 3. Thus also God dealt with *Adam* in Paradise, he intended to reveale unto him the promises of the Gospell, and yet at the first he strikes him downe with terror that made him hide himselfe, then he told him of his sinnes, and after all reveales the Gospell unto him, (*The seed of the woman shall breake the Serpents head*, *Gen.* 3.) Thus dealt *Peter* with his Auditors, *Acts* 2.38,39. *Repent and be baptized every of you, &c.* The Doctrine of Humiliation must goe before Sanctification.

Thus you see that Humiliation is so necessary, that without

without it there is no ſalvation: Let us come in the next place to make ſome Vſe of it.

Vſe. Therefore (my brethren) ſeeing this is ſo, content not your ſelves with morality, and civility, except you have more in you than nature can give you; nay, except you be all new, not patched up; as 2 *Cor.* 5. Except you be wholly changed and caſt into a new mould, being firſt broken by humiliation, you cannot be ſaved. Try therefore whether now you doe that that others will not doe; wherein elſe doth the power of Religion conſiſt? Try whether you have denied your ſelves, and throughly mortified your deareſt luſt, and whatſoever the fleſh deſireth? and whether you bee ſicke of ſinne? regard not what the world prizeth, labour you to have your hearts broken, elſe you may pray, be charitable and loving to others, and with *Herod*, make a conſcience of many things, yet all will ſtand you in no ſtead, becauſe it commeth not from an humble heart: for be it never ſo holy a dutie, never ſo conſtantly performed, except it comes from a broken heart, God accepts it not: So the Prophet *David* ſaith, *Pſal.* 51. 16, 17. God careth not for Sacrifices, (and yet they were his Ordinances as well as our prayers,) onely a broken heart was pleaſing unto him; and therefore whatſoever you have done from a broken heart, is accepted of God. But here Satan deceives men, with gilded things; namely, formall performance of holy duties, which when they need them (as in the day of death or trouble) ſtand them in no ſtead. As often he coozeneth Witches, in giving them money to do ſome murders, they laying up the mony, and when they have need of it, going to fetch it, have found nothing but dry leaves; Even thus will all the holy duties we have performed from an unbroken heart faile us. They are like Gloe-wormes, they glitter greatly in the darke, but when once the Sunne comes, their light is nothing.

Simile.

So

So *Paul*, before he was humbled, he accounted himselfe a godly man, and none berter than he; but afterward, *he was not worthy* (as he said) *to be counted an Apostle.* Therefore deceive not your selves any longer, for nothing is more dangerous than an unsound heart, therefore take heed it deceive you not: if you never have beene humbled, now labour to be humbled; for it was that, that made the Publican to be justified rather than the Pharise, because he was humbled, and the Pharise was not: and indeed none are further from salvation than those that content themselves with outward formalities.

Now in Humiliation, for our fuller understanding of it, I will explaine these three questions:

Three questions.

1 Wherein Humiliation doth consist.
2 What kinde of sorrow is required in this Humiliation.
3 How we shall know whether our sorrowes are true or not.

Question. 1. The first question is, Wherein consists this true Humiliation?

Answ. I answer, In three things:

True humiliation consists

1 In seeing our lives abound in sinne.

1. In seeing your life to abound with actuall sins, then in looking into your heart and nature, which is wholly corrupted, and the root of all evill, and where your corruption is strongest, as fire in the root. Many labour to excuse their sinnes from their nature, because that that is prone unto it; but that makes their cause the worse, it increaseth their vildnesse; for, why hast thou such a nature, and dost not curbe it? Besides, their natures are odious to God, though they never should breake out; as a Serpent is odious unto us, though he never hurt us. Further, consider, hast thou not made thy nature worse? Every sin thou hast committed makes it worse? for actuall sinne doth more increase the custome and habit of sinne; so that

beſides *Adams* ſinne, thou thy ſelfe art guilty of corrupting thine owne nature.

2 In conſidering that there is nothing good in thee.

2. In conſidering that there is nothing in thee that is good at all; ſo the Apoſtle ſaith, *Rom.* 7. 18. *For I know that in me dwelleth no good thing*: and, *Gal.* 3. 22. *The Scripture hath concluded all* (not onely men, but things) *under ſinne*. Men thinke well of themſelves, becauſe they have much good in them; but conſider with thy ſelfe, thou haſt nothing good in thee at all: Can good fruit proceed from an ill tree?

3 In ſmiting the heart with an apprehenſion of Gods curſe.

3. In ſmiting thy heart with an apprehenſion of death, hell, and miſery, due to thy ſinne; then wilt thou finde thy ſelfe in a miſerable eſtate, and canſt not chuſe but be humbled, when in conſideration of theſe things, thy heart ſmites thee, as *Belſhazzars* did him. And ſo much for the firſt queſtion.

Queſt. 2. The ſecond queſtion is, What kinde of ſorrow is required in this Humiliation?

Anſw. What ſorrow is required to true humiliation.

I anſwer; Not thoſe violēt flaſhings of ſorrow, which for a while amaze like a land-flood, but it muſt be this:

When thy judgement is enlightned to ſee thy eſtate, and the judgements of God hanging over thee; and after this convincing, then thy affections are ſtirred to mourne for thy ſinne. If the judgement be fully convinced, the affections will follow: therefore in Scripture, when any is ſaid to be humbled, in thoſe places is ſhewed that their affections were ſtirred; as we may ſee, *Acts* 16. in the Iaylor: and of *Peter*, it is ſaid of his converſion, *He went out and wept bitterly*: So alſo of thoſe, *Acts* 2. it is ſaid, *They were pricked in their hearts*: for the ground of their ſorrow is the convincing of the judgement, which workes upon the affections; therefore Chriſt ſaith, *The Spirit ſhall come to convince the world of ſinne, &c. Ioh.* 16. 8. The other ſorrow not ariſing from this convincing of the judgement, is but a paſſion, and ſo is ſtreight gone; this is an affection, and ſo is more permanent although it is ſtiller,

ſtiller, as the deepeſt waters are ever ſtilleſt. And ſo much for the ſecond queſtion.

Queſt. 3. The third queſtion is, How ſhall hee know whether theſe ſorrowes of his be true or no?

Anſw. How to know true ſorrow. To this I anſwer, There is an Humiliation not deep enough, a ſleight Humiliation; and there is another too deepe, which ſo drownes us in ſorrow that it takes away all hope of ſalvation, and brings deſpaire, ſuch was the ſorrow of *Iudas* and *Achitophel*: but the third and true, is an indifferent betweene both: ſometimes there may be an humiliation and no grace, as there may be a plowing and no ſowing. But true humiliation differs from other ſorrowes thus:

How true Humiliation differs from other ſorrow.

1 In the riſe. Firſt, in the rice of it: both a godly man and an hypocrite may; firſt, be wounded with Gods wrath: ſecondly, deſire freedome from hell; but into the godly, God doth inſtill gracious ſeeds, whereby he is humbled for ſin as well as hell, & defires grace as well as mercy: But the hypocrite onely deſires mercy and freedome from theſe torments, and therefore when the terrour ceaſeth his holineſſe and deſire of goodneſſe ceaſeth, and ſo being eaſed from the torments, he cares for no more; but the godly, he deſires to be joyned to Chriſt, and to have his luſts mortified.

2 In the continuance. *Bouſion Conſ.* 299. *Simile.* Secondly, in the continuance of it: hypocriticall humiliation may be longer or ſhorter, but it is never conſtant, it doth vaniſh; but the true humiliation doth laſt all the life long. The humiliation of hypocrites is like iron, which while it is hot in the fire, you may faſhion it which way you will, but when it is once out, it is preſently ſtiffe againe: So *Pharaoh*, as long as Gods hand was on him, he would let the people goe, but as ſoone as the fire of affliction was removed, his heart was hardned; ſo was *Ahab* and *Saul*. But in the true humiliation, God takes away the iron heart, and gives an heart of fleſh, ſo that although it may bee brawnie a little, yet ſtill it is fleſh: hypocrites ſo long

onely as they are under the judgement are ſoft, but the heart of the godly is alwayes ſoft.

3 By the ſignes and effects. Contrition of heart.

Thirdly, by the ſignes of brokenneſſe of heart: Now brokenneſſe of heart,

1. Heales our ſinnes. Firſt, the beloved, the maſter ſinne, and then all the reſt: other humiliation skins over, but cures not; it ſtops the ſtreame for a while, but it breakes out againe: it may cauſe you to make many purpoſes to leave the ſinne; yea, and to leave it a while, but you will returne to them againe; whereas if one be truely humbled he is ſtronger againſt that beloved ſinne than againſt any other; not but that hee hath ſtrong inclinations to that ſinne, but he is more ſhye of it, and ſhunnes the occaſions of that ſinne, becauſe he hath fully felt the ſmart of it, and hath by his humiliation ſeene that ſinne more than any other. Now after the beloved ſinne is once healed, then the other ſinnes will ſoone be healed; as in a cloth, by waſhing out a deeper ſtaine, the ſame labour doth waſh out leſſer ſtaines.

1. Heales our Sinnes.

Simile.

2. It cauſeth love to Chriſt: So *Mary Magdalen*, becauſe ſhe was humbled much, and ſaw that Chriſt had forgiven her much, therefore ſhee loved much. So *Paul*, who was much humbled, ever expreſſed a fervent love to Chriſt, as wee may ſee, *Acts* 21. 13. where he ſaith, having beene perſwaded by his friends not to goe to Ieruſalem, *I am ready not to be bound, but alſo to dye for the name of the Lord Ieſus*: as who ſhould ſay, I feare nothing, becauſe I care for nothing but Chriſt. So alſo, 2 *Cor.* 5. 14. he ſaith, *The love of Chriſt conſtrained me*: and therefore when by humiliation we ſee what Chriſt hath done for us, we thinke we can never doe enough for him.

2. It cauſeth love to Chriſt.

Signs to know whether we love Chriſt or no.

Now you may know if you love Chriſt or not, by theſe ſignes:

1. Obedience.

The firſt ſigne to know the love of Chriſt, is obedience; He that loveth Chriſt, keepeth his Commandements,

dements, and they are not grievous unto him.

The second signe is this; If you love him, you shall finde in your heart that you love him, your heart will be carried towards him; as I can tell if I love a man, for then my heart is carried towards him. 2. Affection towards him.

The third signe to know the love of Christ, is this; It causeth me to esteeme of spirituall things, to prize them at an high rate, and other things little worth: for when a man is soundly humbled, aske him then what he desires most, hee will answer Christ and Grace, and that his corruptions may cease in him; as for outward things, he passeth not for them: as a man that sees he must dye, hee cares for no outward wealth, take you that, give him onely the pardon of his sinnes. 3. The light prizing of spirituall things.

The fourth signe of the love of Christ, is this; It maketh him content with the meanest condition. The Prodigall Sonne, when he was humbled, so he might be in his Fathers house he was content; he liked the meanest condition, even to be a Servant; *I am unworthy to be thy Sonne, make me as one of thy hired Servants, Luk.* 15.21. So *Paul*, after he was humbled, thought himselfe unworthy for the Saints company, and that not for a fitt onely, but even ever after he still cryes out, *I am unworthy to be an Apostle.* Thus *Naomi*, returning home to her Country, said, *she went out full*, and yet had nothing but her selfe, Sonnes, and Husband; she accounted any thing too much for her. If a man once come to be verily perswaded that he is worthy to be destroyed, he can with patience beare any losses and crosses; for these are nothing to death, which he knowes he hath deserved; therefore what impatience soever thou hast, so much art thou short of true humiliation. 4. Contentednesse with the meanest condition.

The fifth signe to know we love Christ, is this; It makes us fearefull of offending God: tendernesse of conscience is ever according to the measure of true 5. Feare of offending God.

humiliation; for by how much the more we are humbled, by ſo much doe we feare to offend God, and labour to walke obediently unto him. *Eſay* 66. 2. the Lord ſaith, *To him will I looke that is poore and of a contrite ſpirit, and trembleth at my Word*: If thou art of a contrite heart, thou wilt tremble at his Words; that is, at his Commandements; ſuch an one feares to breake any Commandement, he is ſenſible of the leaſt ſinne: Hence it is, that *Prov.* 28. 14. feare is oppoſed to hardneſſe of heart; *Happy is the man that feareth alway, but he that hardneth his heart ſhall fall into miſchiefe*: Now the oppoſite to hardneſſe, is brokenneſſe of heart, but feare is oppoſed to it, becauſe it is a ſigne of brokenneſſe of heart. Now this fearefulneſſe ſtands in two things:

1. In a facility to be convicted of any ſinne; for he that is not thus broken in heart, ſtands out with God, and will not yeeld unto him.

2. In a feare to offend God; for when he is once convinced, he labours to doe according to his knowledge; and then is afraid to diſpleaſe God, either:

1. In committing the leaſt ſinne; as *Moſes* would not leave the leaſt hoofe behinde him; and as *Job* feared leſt his *Sonnes ſhould have ſinned in heart*, *Job* 1. 4. He was ſo truely humbled, that he would not ſacrifice for his owne ſins onely, but even for his Sonnes alſo, and that the leaſt, the thoughts of their hearts.

2. In omitting the leaſt good duty, or doing it formally; which thing the hypocrite cannot doe, becauſe he hath not this tenderneſſe of conſcience.

6. The finding of ſweetneſſe in the word of God.

The ſixth ſigne of the love of Chriſt, is this; It makes Gods Word ſweet unto us; as it was to *David*, *Sweeter than hony and the honie-combe*: Crummes are ſweet to an hungry man; ſo if a man hunger after the Goſpell, it will *be ſweet unto him*. Indeed, if the Word be

be ſweetned with humane Eloquence, it may be ſweet to one that is carnall (for ſo it is pleaſing to nature,) but if the purer it is, and the more it is ſeparated from thoſe gawdy flowers; if the more piercing it is, the ſweeter it is to us, then it is a ſigne of a broken heart; for it is a reproach to thoſe that have not a broken heart, and ſo it cannot be ſweet: as we may ſee, *Jer.* 6. 10. where the Lord ſaith, *Behold, their eare is uncircumciſed, and they cannot hearken: behold, the Word of the Lord is unto them a reproach, they have no delight in it.* And againe, the Prophet ſaith *Jer.* 15. 16. *Thy Words were found, and I did eate them, and thy Word was unto me the joy and rejoycing of mine heart:* It is joy and rejoycing to thoſe that have a broken heart, as the Prophet had: nay, the ſharper it is, the more they delight in it.

The ſeventh ſigne of our love to Chriſt, is this; It cauſeth meekneſſe of ſpirit, *The Spirit that dwelleth in us* (before we are humbled) *luſteth after envy, Jam.* 4. 5. now every naturall man is ſo; but he that is of a broken heart envieth not, hee ſpends his anger on himſelfe, and lookes to his owne offences ſo much, that he regards not others. 7 Meekeneſſe of ſpirit.

But ſome man will here be ready to object and ſay, My nature is haſty, and I cannot ſuppreſſe it. *Object.*

To this I anſwer, It is true, every one by nature is a Lion; but grace when that comes, it turnes us into Lambes and meeke Sheepe. *Luk.* 3. 4. *John* cryes in the Wilderneſſe, *Prepare the way of the Lord, &c.* but how? by Humility: *Every high Mountaine and Hill ſhall bee digged downe, and the crooked ſhall bee made ſtraight, and the rough wayes ſhall be made ſmooth:* Humility, which prepareth for Chriſt, diggeth downe thoſe high Mountaines, and maketh plaine thoſe rough wayes. I deny not but that ſometimes Gods Childe may have a paſſion of anger; yet the peace of God rules in his heart, although that ſometimes breakes *Anſw.* 3. Humiliation changeth our nature.

breakes out as a rebell, but it dwells not in him: Christ is meeke, and so are all his. And so much for the third question.

Now to proceed further in the explication of Humiliation, and come to the fourth question, which is this,

Question 4. Whether this Humiliation must bee in all men, as well in those which are well educated, and have fallen into no grosse sinnes, as in others?

Answ. I answer, yes; it must be in all, even this great Humiliation here spoken of, else let them goe never so farre, they will in the end fall away: and that is the very reason why so many Professors, that have given up their name to follow Christ, fall away, because they were never humbled soundly for sinne.

The difference of humiliation in one well educated and a grosse sinner.

Yet there is this difference betwixt the humiliation of one brought up well, and a grosse sinner:

1 1. The filth of sinne is not so suddenly revealed to those that have beene well brought up, and have some knowledge, and therefore they are not so suddenly smitten, as to those that lived in ignorance all their life long: those that have a light on the sudden, it presently amazeth them; even so God strikes downe suddenly the grosse sinner, and amazes him with a more violent sorrow and humiliation, than he doth the other.

2 2. The Ioy is not so sudden, nor flashing, nor sensible in him that hath more knowledge; the medicine is knowne to him as soone as the wound: he knowes Christ a Saviour offered up for all that are wounded for sinne, and so as soone as he feeles the wound, hee applies the medicine; so is not his trouble so irkesome, neither being delivered hath he such sensible joy: For instance, Suppose a man bee in the way wounded among theeves, and almost killed, so that he saw no meanes of life; if one, a friend of his, on the sudden should step forth and helpe him, he would bee

bee more ſenſible of it, than ſuch an one as knowing before he ſhall be robbed, getteth company to goe with him, and ſo eſcapes the danger. And ſo much for the fourth queſtion.

Queſt. 5.

The fifth queſtion is this; What is the leaſt degree of Humiliation that muſt be in one that will be ſaved?

Anſw. The leaſt degree of humiliation will make us count ſin the greateſt evill, Chriſt the greateſt good.

I anſwer, it is ſo much as will bring us home to Chriſt; that is, ſo much as will make us apprehend ſinne to be the greateſt evill in the world, and Chriſt to be the greateſt good; ſo much as will enable us to make ſin our chiefeſt ſorrow, and Chriſt our chiefeſt joy: when we do ſo, then whatſoever is offred we neglect for Chriſt, and preferre him. Thence is it that the Churches are ſaid to *rejoyce in Chriſt with joy unſpeakable and glorious*, 1 *Pet.* 1.8. For when we apprehend ſinne to be the greateſt evill, and by Chriſt to be freed from it, we muſt needs rejoyce unſpeakably. For we are to know that our converſation conſiſts in three things:

A mans converſation conſiſts in three things.

1. In being ſoundly humbled, ſo that we ſee ſinne to be the greateſt evill in the world.

2. In ſtedfaſtly laying hold of Chriſt, and beleeving in him, ſo that we will not part with him for any thing in the world.

3. In a newneſſe of life, walking in obedience to all his Commandements: and therefore Chriſt ſaith, *Joh.* 16. *He will ſend the Comforter to convince the world of ſinne, and righteouſneſſe:* firſt, to humble for ſinne: and in this alſo there are degrees; for here one may be humbled more than another, and ſo thirſt after Chriſt more; but the more we are humbled, the better we are humbled; it is a ſigne God hath a greater worke to doe by us, when we are thus humbled: It is a great fault in us that we are prone to thinke that we are humbled enough, and that our humiliation at our firſt converſion was enough; No (beloved) our humiliation muſt not be like a Land-flood, that runnes

but for a little time, but like a ſpring running continually; for all degrees in grace, depending on God, mortification of our luſts, &c. depends on the degrees of our humiliation; and he that is the moſt humbled, would be much more if he ſaw himſelfe to be the better. And ſo much for the fifth queſtion.

Queſt. 6. The ſixth queſtion is this, How ſhall we come to be thus humbled?

Anſw. The Law the onely meanes of humiliation

I anſwer, by the Law; for though the whole act of our humiliation is wrought by the Law and the Goſpell, *Rom. 6.* yet that humiliation which I now urge, is that legall humiliation which is wrought by the Law: by the Law, I meane not onely the ten Commandements, but the rectitude of our perſons to the whole Scripture, which is the expoſition of them: Firſt, conſider therefore how much perfection Gods Word requireth, then how ſhort you come of that perfection; this is one meanes.

Object. I, but ſome man will be ready to ſay, I have done what I could, and yet I am not humbled.

Anſw. To this I anſwer, it is not the Law alone that muſt humble us, but it muſt be joyned with the ſpirit of bondage; for as to make the Goſpell effectuall there is required the ſpirit of conſolation, and a faith to beleeve it; ſo to make the Law effectuall there is required the ſpirit of bondage, and faith proportionable.

The ſpirit of bondage, what and why required to humiliation. The ſpirit of bondage is that which enlightneth us to ſee the bondage wherein we are by reaſon of our ſins, and then is required a faith to beleeve the threats againſt thoſe ſinnes; for faith is required to beleeve Gods threats as well as his promiſes; faith in the generall being nothing but a lifting us up to ſee what nature cannot: for when the uncleane perſon is threatned, he is not moved, becauſe he beleeves not.

Object. But here ſome man will be ready to object and ſay, Afflictions often humble us, therefore it is not the Law that doth it.

To

To this I anſwer, Afflictions, as the Plow, make way, but it is the ſeed of the Law ſowne in our hearts that muſt humble us: indeed thoſe notions, which they had before, are in afflictions made to ſeem otherwiſe than before: but we muſt take heed that afflictions cauſe not worldly ſorrow, for that is the applying of the corroſive to a whole place.

Anſw. How afflictions and the Law concurre to humiliation

Now you muſt know that there is an extraordinary humiliation which God at ſome times workes in ſome men; we urge not to that, (God workes that in whom he pleaſeth, and intendeth to make extraordinary,) we urge to the ordinary humiliation. Now the meanes to attaine that, are theſe five:

Five meanes to humiliation.

The firſt meanes to attaine humiliation, is, To enter into a ſerious conſideration of our eſtate, as the prodigall Son did; he is ſaid, *Lu.* 15. *to come to himſelfe*, and conſider that his father had enough and he ſtarved. So every one of us ſhould doe: conſider

1. Meanes, to conſider our eſtates.

1

Firſt, the greatneſſe of thy ſinnes in particular, and make Catalogues of them.

2

And then ſecondly, let our actuall ſins lead us to our corrupt heart, which is the root of all. So God dealt with the children of Iſrael, *Deut.* 8. 2. where it is ſaid, *God led them forty yeeres in the wilderneſſe, to humble them, and to prove them, and to know what was in their heats, &c.* He himſelfe knew it well enough, but by their ſinnes he would make it knowne to themſelves and others. So alſo God dealt with *Hezechias*, 2 *Chron.* 32. 31. where it is ſaid, *God left him, to try him, and to know all that was in his heart. Hezechia* had a proud heart, and God left him to himſelfe, not that God might know what was in his heart, but that hee himſelfe might know. So God tels the Iſraelites, *Ezek.* 36. 31. *Ye ſhall remember your owne evill wayes, and your doings that were not good, and ſhall loath your ſelves in your owne ſight for your iniquity, &c.*

3

Thirdly, Having thus conſidered your ſinnes, conſider

ſider Gods wrath, & the certainty of it; the wrath of a King is the meſſenger of death, what then is the wrath of Almighty God? even as the power of God is more than the power of man, ſo is his wrath alſo: as long as he lives, ſo long will he puniſh thee in hell. The conſideration of this, made *Moſes* breake out, *Pſa.* 90. and ſay, *Who knowes the power of his wrath? Paul* is in great heavineſſe for the Iewes, *Rom.* 9. And as God ſhewed his almighty power in making of man, ſo will he in deſtroying and puniſhing. And this wrath of his ſhall fall upon the moſt ſenſible part of man, *viz.* the ſoule, which as it is capable of the greateſt meaſure of joy, ſo is it capable of the greateſt meaſure of griefe. What is God but infinite? what is his wrath but infinite? under it thou ſhalt moſt wiſh for death, which now thou moſt feareſt.

2. Meanes, to ſuffer ſorrow to abide on us.

The ſecond meanes to obtaine Humiliation, is to ſtay a great while on this conſideration, to ſuffer ſorrow to abide on our hearts; for it is the oft and ſerious conſideration that effects this: and therefore we may learne ſome thing from Satan, when he would drive a man to deſpaire, he oft puts thoughts of Gods wrath due unto our ſinnes into our minds, he holds the object cloſe unto our mindes, and ſo letteth us thinke of nothing elſe. It is the frequent & ſerious conſideration of theſe things that humbleth us: This was that that humbled *David*, *Pſal.* 51. *My ſinne was alwayes before* ſo *Iam.* 4. 8. *Cleanſe your hands ye ſinners, and purifie your hearts yee double-minded:* How is that done? *verſ.* 9. *be afflicted and mourne:* all waveringneſſe and inſtability comes from the corruption of the heart, and therefore cleanſe that; and the way to cleanſe that is to be humbled; and the way to be humbled, is to ſequeſter your ſelfe from all carnall mirth (though elſe lawfull) and ſtay on theſe conſiderations.

3. Meanes, to ſee ſinne in its effects.

The third meanes is this; If you cannot ſee ſinne in it ſelfe, labour to ſee it in his effects. All miſeries which

which you feele in your ſelfe, or know in others, are the fruits of it; and this will make you ſay, it is a bitter thing to ſinne; ſo *Peter* in his ſecond Epiſtle and ſecond chapter, by this effect aggravates ſinne, where he ſhewes it was for ſinne that the Angels were throwne downe into hell, that the old world was drowned, that *Sodome* and *Gomorrah* were deſtroyed.

4. Meanes, to make theſe evils preſent by faith.

The fourth meanes to attaine humiliation, is to make theſe evils preſent before you by faith: as in an opticke glaſſe, thoſe things that are a farre off will ſeeme neere to thoſe that looke in it; ſo theſe by faith ſhould ſeeme at the very doore: it may be the not conſidering them as preſent, makes them not affect you; for what is a farre off, although it be in it ſelfe fearefull, yet is not feared, as death, &c. therefore ſet hell before your eyes, and ſee it as preſent before you.

Two things ought to be preſent before us.

Make preſent unto you theſe two things:

1 All ſinnes paſt: a thing that is paſt us will ſeeme ſmall unto us, though it be as great as ever it was before, and ſo do our ſinnes to us: we uſually doe as men that leave ſomething behind them, when they are far gone, they thinke it is but a little, and therefore they will not returne for it; ſo we being farre off from our ſinnes, they ſeeme little unto us, but we muſt remember the day of our iniquity. Let us therefore make them our ſinnes preſent, God hee eſteemes them as great as ever they were, let us doe ſo therefore, let them ſeeme abominable unto us: thus did *Iob* poſſeſſe the ſinnes of his youth.

2 Things future, as Gods judgements, which are neere at hand, and lye at the doore, as God ſayes to *Cain*, although they ſeeme to us a farre off: But this is Satans cunning to deceive us; he is as a Painter, who by the colluſion of colours, makes things ſeeme far off which are nigh; ſo he makes Gods wrath which lyes at our doore, ſeeme a farre off, when as it may be it will light on us the next day.

5. Meanes, To take heed of shifts.

The fifth meanes to attaine humiliation, is, To take heed of all such false shifts, whereby you may seeme to keepe off the blow of Gods Law from lighting on you: we are never moved with these considerations untill all shifts are removed; so that wee see nothing but death, and then we tremble.

Eight shifts whereby men think to keepe off judgements

The shifts by which men thinke to keepe off the blow of Gods judgements, and so with-hold themselves from being humbled, are these eight:

1. Civility.

1 Civility; this Glo-worme of civility so glittereth in the darke, that wee thinke it to be a true sparke of grace, but where the spirit shines we shall find it false: and as the Devill deludeth Witches, in giving them leaves instead of silver and gold, so doth he deale with thee here; for except there be a supernaturall frame of thy heart, there is not cause of comfort notwithstanding all thy civility: and therefore thou must be sure to have someting in thee more than nature, for civility will not bring to heaven.

2. Formall performance of holy duties.

2 Formall performance of holy duties; as praying, reading, &c. that puffes men up, and keeps them from humiliation. If you; either omitted them altogether, then your conscience would checke you; or performed them well, then your heart would be bettered, and you would be humbled: but this formall doing of them, keepes the heart dead and sensleleſſe. Remember therefore that no Sacrifice is acceptable to God, but that that comes from a *Broken heart*, *Psal.* 51.

3. Badnesse of nature. Two cautions.

3 The badnesse of your nature; you would doe better, but your nature is so bad, that you cannot. But remember, first, That that aggravates your sinne, and God likes you the worse for that, and will the hardlier pardon you; even as we our selves, are readiest to pardon an offence in a good nature. Secondly, your selfe is the cause of the badnesse of your nature: God gave you in *Adam* a good nature, but you have lost it, and since by many sins have made it worse by far.

4 Gods mercy: he is mercifull, therefore you will not feare: but what if hee be mercifull, hee calls not thee, thou art not burdened with thy ſinnes, he calls onely ſuch, *Come unto mee all ye that are heavy laden, and I will eaſe you.* What haſt thou to doe with mercy, which ſeeſt not thy miſery? thou haſt no part in it, as *Iehu* ſaid to *Izabel.* 4. Gods mercy.

5 The making conſcience of many things, ſo *Herod* did many things after *Johns* preaching; ſo the *Gentiles* did by nature the things contained in the Law, yet were without God, *Rom.* 2. but there is no example like unto that of *Amazia*, 2 *Chron.* 25. 2. *hee did that which was right in the ſight of the Lord* for a long time, *but not with a perfect heart.* One may make conſcience of praying in private, and of doing many good duties, and yet have no true grace, but doe all out of a naturall conſcience for feare of puniſhment. 5. The making conſcience of many things.

6 Becauſe Iudgements come not ſwiftly, and are not ſpeedily executed, Miniſters threaten but they feele nothing: But we muſt know, that the leſſe afflictions we have had, the more are behind; and I know not a more miſerable condition than this is; it is a moſt dangerous ſigne thou art ordained to death, when thou art thus let alone unpuniſht: As wee uſe to ſay, when men are frequently ſicke there is no danger of death, but when they never have beene ſicke, and at length fall into it, it is very dangerous; ſo it is to be feared, that when once God begins with thee, he will make an end, as he threatned to *Hophnie* and *Phineas*; he will ſo ſtrike, that he will not ſtrike twice: ſo that nothing can be worſe, than for a ſinner to goe on without trouble. 6. The delay of executing of judgement. *Simile.*

7. Men judge their eſtates and ſinnes in a falſe ballance of opinion: none (ſay they) thinke ill of them, but a few that are more preciſe than wiſe. But conſider: 7. A falſe opinion of their eſtates.

Three cautions.

1. That Miniſters are onely the men by whom yee beleeve, 1

beleeve, not whom ye ſhould beleeve: take our words but ſo far forth as they are proved unto you by Scripture; and if they be true, then (although few be of that minde) yet you ought to beleeve them.

2 2. Conſider whether the latitude of Religion which thou ſtickeſt unto, and hopeſt to bee ſaved by, will ſerve thee on thy death-bed, and at the day of Iudgement.

3 3. Conſider that it is the part of holy men, and of none elſe, to diſcerne which are the wayes of God: every one is to be beleeved in his owne art, therefore beleeve them.

8. An opinion that ſome ſhould be holy, and not all. Men thinke that it concernes onely ſome to be holy, as Miniſters, &c. and not all. I will anſwer ſuch with the ſaying of *Wiſedome, The way of godlineſſe is too high for a foole:* If thou wert wiſe, thou wouldeſt thinke it concerned thee alſo.

Vſe. Now I beſeech you (brethren) humble your ſelves, and ſo much the rather, becauſe now the time and neceſſity of the Church requires it, now while ſhe is thus in her Mourning-gowne ſeeke not after your profits and pleaſures, drinke not Wine in Bowles, uſe not now the liberties that otherwiſe lawfully you might. Remember that ſaying of *Vriah*, 2 *Sam.* 11. 11. *The Arke, and Iſrael, and Iudah abide in Tents, and my Lord Ioab, and the Servants of my Lord are encamped in the open fields, ſhall I then goe into my houſe to eate and to drinke, and to lye with my Wife, &c?* And doe as *Daniel* did, *Chap.* 9. Now practiſe all the parts of Humiliation, now Gods Church needeth it; although you your ſelves were free, yet humble your ſelves for the ſinnes of others; continually pray to God for them. Remember what God threatneth to thoſe, *Eſa.* 22. 12. that when he called to mourning, they followed their pleaſure; he ſaith, He will not forget it to the death: ſo *Eſa.* 66. 4. God is angry with all that neglect this duty, and will not bee ſtirred up to performe it; but

thoſe

those that doe call on him he will heare. The *unrighteous Judge, Luk.* 18. was overcome by importunity, and then much more will God: if wee humble our selves, as *Mordecay, Ester* 4. 14. concluded excellently, *Their deliverance shall arise from another place*; so may we; then certainely the Church shall stand, and Antichrist shall fall, as a Mill-stone into the Sea, never to rise up againe. I grant he may rage very farre, he hath raged farre already, and how farre more he shall rage, God onely knowes; yet in the end, certaine it is he shall fall, and the Church shall stand. Let us all therefore be humbled, you which have not yet begun this humiliation, now begin; and ye which have begun, be stedfast therein, knowing that your labour shall not be in vaine in the Lord.

The next thing to be shewed after this doctrine that *we are dead in sinne*, is the meanes of recovering our life, and that is *by Christ*, as it is in the Text *(you hath he quickned that were dead, &c.) Hee*, that is, Christ hath done it. Hence learne this doctrine of comfort, as a refreshing cordiall next after the bitter potion of humiliation. That:

Whosoever will come to Christ, may come and finde mercy, Rev. 22. 17. *Whosoever will, let him taste of the Waters of Life freely.* Here I will shew: *Doctrine* 3.

3 Things in the doctrine.

1. What is meant by *will (whosoever will)* that is, he that will receive Christ with all his conditions, to be his Lord and his Ruler, &c. Whosoever will thus take Christ he may: if we would take Christ before we were humbled we might, but till we be humbled we will not take him. It is Christ that gives life, but till we be hungry we will not take him and eate him: the Sunne enlightneth, but the Window lets it in; Christ gives life, but our hungring after him makes us eate him, which wee will not doe untill wee bee humbled. 1 Taking of Christ. *Simile.*

2. *May come to Christ*] that is, receive him, and beleeve 2 Laying hold of him.

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beleeve in him; it is but laying hold of him when he sees he must perish, as a man that is falling into the Sea, casts himselfe on a Rocke, and there will lye and rest; so we seeing we must perish without him; we clap hold on him, and will not leave him for any persecution or pleasure.

Simile.

3. All may come and take him.

3. *Whosoever will*] It is generally propounded; for Christ is a common Fountaine, he that wil, may come; As *Joh.*7.37. *If any man thirst, let him come unto mee and drinke: he that beleeveth in me*, as saith the Scripture, *out of his belly shall flow Living Waters:* and againe, *Joh.*3.16. *God gave his onely begotten Sonne, that whosoever beleeved in him, should not perish, but have everlasting life.* As the old *Adam* was a common root of sinne and damnation; so is Christ the second *Adam*, of grace and salvation: as at the yeere of *Jubilee*, when the Trumpet sounded, whosoever would might goe free, but if any would be so slavish as to serve, they might; so now to Christ, now he calleth, whosoever will, may goe free and be delivered; but if there bee any so slavish minded as to stay, they may.

The grounds of the Doctrin generally.

The grounds of this Doctrine why I thus generally deliver it, are these:

1. Otherwise no ground of our faith.

1. Because else there were no ground of our faith; faith must have a ground of Scripture, and the Scripture, makes no particular promise to any man; it saith not, thou *Thomas*, or thou *John*, shalt be saved, but it saith, *Whosoever will, let him come, and drinke freely of the Water of Life:* Then we say, but I will; therefore on this ground is the strength of faith, that whosoever will, may come.

2. Faith is about things that are.

2. Because faith is about things that are; faith presupposeth his object: God gives the generall promise, *Whosoever will beleeve, shall be saved.* This is the object of faith, this premised the faith followeth; and is the cause of all the consequences, as that Christ

is

is mine, I am ſanctified, juſtified, &c. theſe follow faith, but the object is before, *viz.* that whoſoever will come to Chriſt, may: as, if I beleeve the world is created, then it muſt firſt be created; ſo if I beleeve, *I* ſhall be ſaved, if *I* goe to Chriſt, then *I* muſt firſt have this, for to beleeve, that *whoſoever will come to Chriſt, may come.*

Vſe. To exhort ſo many as are humbled for ſinne, and ſee what need they have of Chriſt, to come to him to be quickned; the Fountaine is opened, ſo that, bee thy ſinnes never ſo many, or great however, committed of knowledge after many vowes or covenants, yet if thou art ſo touched and humbled for thy ſinnes, that thou truely thirſteſt after Chriſt, if thou wilt take him, thou maiſt. To theſe onely that are humbled is this wide Doore of comfort opened; art thou but humbled, let thy ſinne be never ſo great, ſuppoſe it be of murther, uncleanneſſe, &c. let them be aggravated with all the circumſtances, yet if thou canſt be but humbled, and then lay hold on Chriſt thou maieſt. Reade. 1 *Cor.* 6. 9. See what great ſinnes thoſe were, how can you name greater? *Neither Fornicator, nor Idolater, nor adulterer, nor effeminate, nor abuſers of themſelves with mankinde, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdome of God. And ſuch were ſome of you: but yee are waſhed, but yee are ſanctified, but ye are juſtified, &c.* Nay, ſuppoſe you have not one jot of holineſſe, nor of godly ſorrow, yet do but take Chriſt, and he is thine. To looke for ſorrow and holineſſe before thou takeſt Chriſt, is to looke for life before the ſoule. Therefore doe but take him and he is thine: for,

1. The promiſe is free without any condition; *If* godly ſorrow and grace were required, it were not free; godly ſorrow and grace followes faith, but are not required before it.

2. The promiſe is generall, *Matth.* 16. 16. *Goe yee*

unto all the world, and preach the Gospell to every creature: If therefore there be any poore soule touched with his sinnes, so as he will doe or suffer any thing for Christ, to him *I* speake comfort, to him Christ doth belong, thou maiest have Christ if thou wilt.

Object.

But some man will here be ready to object and say, Then every one will take him.

Answ. Every one would take Christ as a Saviour, but not as a Lord.

To this *I* answer, Every one would take him for a Saviour, but there bee conditions following after, though not going before faith: if you beleeve he is your Saviour, you must beleeve he is your Lord, you must serve him in all his commands, and leave all your sinnes, which none will doe, untill they see that without him they cannot but perish: and none but they will take him, whom, when they have taken him, he descendeth into them, and quickneth them, and animates them, and makes them like himselfe. As fire doth iron, to have the same qualities which fire hath, although not the same degrees. Thus when a man, humbled for sinne, longeth after Christ, and receives him, Christ enters into him, and gives him a threefold life: 1. The life of guiltlesnesse, by which wee are free from the guilt of sinne. 2. The life of grace. 3. The life of joy. Thus *hee quickneth those which are dead in trespasses and sinnes.* Hitherto of the first verse, we come now to the second.

Simile. Christ gives whom hee quickneth a three-fold life.

CON-

CONTINVANCE IN SINNE DANGEROVS.

EPHES. VERS. 2.

Wherein in times past yee walked according to the course of this world, according to the prince of the power of the aire, the spirit that now ruleth in the children of disobedience, &c.

AFter the Apostle had proved these *Ephesians*, to whom he writes, *to bee dead in trespasses and sinnes*; here in the next verse hee proceeds to confirme his Doctrine, by proving them to bee dead men from the signes of death, which are three: That *they walked:*

1. *According to the course of the world:*
2. *According to the prince of the aire:*
3. *In the lusts of the flesh.*

These are the guides, by whom they were led, the world, the flesh and the Devill: where such guides lead a man, he is like to run a good course.

Now the point of Doctrine that ariseth from the first of these, is:

Doctrine 1. *That whoſoever walketh in any courſe of ſinne, is a dead man, and the childe of wrath:* that is, if there be any ruling luſt in a man, ſo that he followes it, and it commandeth him, that man is in the eſtate of condēnation.

The Doctrine prooved by Scripture. This is plaine, *Rom.* 8. 1. *There is no condemnation to thoſe which are in Chriſt Jeſus, who walke not after the fleſh, but after the ſpirit.* If there be no condemnation to thoſe which walke after the Spirit; then certainely there is condemnation to thoſe which walke after the fleſh: So likewiſe, *Rom.* 6. 14. *Sinne hath no dominion over you, for you are not under the Law, but under grace*; that is, if ſinne hath but dominion over you, then were you in the eſtate of death: if but any luſt hath dominion over you, ſo that you muſt yeeld obedience to it, you are not in the eſtate of grace, but of damnation: and the reaſon hereof is verſ. 18. becauſe, *you are the ſervants of ſinne, (for his ſervants you are whom you obey.)* Suppoſe you have but any one predominant ſinne, it is enough to damne thee. There are ſome that can deny the ſinne of luſt, but for to leave their company, that they cannot doe: Againe, ſome can leave their company, but by no meanes will part with the ſinne of luſt; ſome can part with both: but for their riches, they will not part with a penny; and ſo for other particulars, many will be content to part with ſome of their ſinnes, but one is ſo ſweet, that they will not part with it. But let all ſuch know, that if they have but any one ſinne to rule and reigne ſo in them, that they muſt needs obey it; if it be ſo ſweet unto them, that they cannot leave it, they are in the eſtate of condemnation: yea, if they continue but in any one knowne ſinne, for there is but one way to Heaven, but by-wayes a thouſand: now, if thou takeſt but one by-way, it will leade thee from Heaven as well as if twenty; for the right way to hit the marke, is but one, but there are many by-wayes where wee may miſſe.

I added,

I added, *Whoſoever walketh in any knowne ſinne.* Indeed, a man may ſometimes by chance ſlip out of the way into ſome ſinne; but I meane not ſuch a man, but him that maketh ſome ſinne his continuall walke.

By reaſon.

But every one will be ready to ſay; This is a hard ſaying, and who can indure it? I will therefore ſhew you ſome reaſons for it.

Reaſon 1. Hee that walketh in ſin is overcome of ſinne.

The firſt reaſon is, becauſe, that whoſoever walketh in any knowne ſinne, is overcome of ſinne, and whoſoever is overcome of ſinne cannot be ſaued. Indeed a godly man may oftentimes be foiled, but never is overcome, and at the laſt getteth the victory: But when a man aſſimulates himſelfe to ſinne, and without any reluctation is overcome of it, ſtriving no more againſt it, as fire when it is overcome by water, that man is certainely in the eſtate of condemnation. This is the meaning of the Apoſtle *Peter*, 2 *Pet.* 2. 9. *While they promiſe them liberty, they themſelves are the ſervants of corruption, for of whom a man is overcome, of the ſame he is brought in bondage:* If any ſinne overcome thee, thou art in the eſtate of damnation. It will not ſerve our turne, to uſe thoſe weake excuſes, which commonly is our plea; to ſay, we cannot leave them, becauſe we are fleſh and blood, and they are naturally in us.

Reaſon 2. In him ſinne hath the chiefeſt command, and God no place.

The ſecond reaſon is, becauſe, whoſoever walketh in any knowne ſinne, in him ſinne is predominant, and hath the chiefe command, and where that hath the chiefe command and rules, God hath no place; for the motion followes the predominant element; if godlineſſe be predominant, that moves us and rules us; if ſinne be predominant in us, that rules us. As a man ſpeaketh out of the aboundance that is in his heart, ſo alſo he worketh out of the abundance that is in heart. This is plaine, for when Chriſt would ſhew their hearts to be bad, he biddeth them conſider their ſpeech; and if hee could gather the naughtineſſe of their

their hearts by their ſpeech, then certainly much more by their actions and workes.

Object. I, but ſome may ſay, I have a ſecret ſinne in my heart, yet it breaketh not forth; I keepe it in, and will not ſuffer it to come out, and ſo long it is not predominant, neither doth it beare rule, neither doth hee walke after it, but covers it.

Anſw. I anſwer, they have ſo, and though they doe not walke after them, yet they are not the better for that, for God judgerh according to the inward heart, hee judgeth according to the heaven wee aime at in our owne hearts, hee ſeeth the ſecret bent of the heart, which way it is; it may ſeeme contrary to the eyes of men, but he judgeth not according to the outward appearance, but hee judgeth with righteous judgement.

Reaſon 3. He is an hypocrite. The third reaſon is, becauſe, that whoſever lyeth in any knowne ſinne, is an hypocrite, and no hypocrite can be ſaved, though hee doth other things never ſo well; for ſuch an one hangeth not like the ſprig, but like a bough that is almoſt rent off the olive tree, which can never proſper. If he did but a little, and yet did it in ſincerity, it would be accepted, whereas, while he doth much, yet in hypocriſie, God regardeth it not. This I finde by comparing theſe two places together, 2 *Chron.* 25. 2. And 2 *Chron.* 15. 17. In the firſt place it is ſaid, that *Amazia did that which was right in the ſight of the Lord, but not with a perfect heart*, and therefore God rejected him: the meaning is, that he was not throughout perfect, but had ſome ſecret ſinne in him, therefore God rejected him.

God hath reſpect unto ſmall things with ſincerity, more than many great things with hypocriſie.

Now, in the other place, It is ſaid, *The heart of* Aſa *was perfect all his dayes*; yet as we may read, hee had many infirmities: as 1. He put not away the high places: 2 He relied upon the King of Egypt: 3. He truſted on the Phyſitians: 4. He put the Prophet into priſon. Yet notwithſtanding all theſe infirmities, it is ſaid,

his

his heart was perfect, becauſe that theſe did not rule in him: For, where there is ſound humiliation wrought in any man, he, though theſe through infirmity may be in him, yet hee walketh not after them; and then onely humiliation is good, when a man is deſirous to be rid of his ſinnes; and this the hypocrite wanteh, becauſe there is rottenneſſe at the core, and his heart is not truly ſound.

Reaſon 4. He is ready to runne into other ſins upon occaſion.

The fourth reaſon is, becauſe that he that walketh but in any one knowne ſinne, if hee had but tentation unto other ſinnes, hee would runne into them alſo. Thence is that of the Apoſtle *James* 2. 10, 11. *Whoſoever ſhall keepe the whole Law, and yet offend in one point, is guiltie of all*; his meaning is, that if ſuch a man had but as ſtrong tentations unto other ſinnes, hee would commit them alſo; for if a man doth any duty out of ſincerity, he would doe all becauſe that God commandeth all, as it followeth in the ſame place: *For he that ſaid, Doe not commit adulterie, ſaid alſo, Doe not kill: Now, if thou commit not adulterie, yet if thou kill, thou art become a tranſgreſſor of the Law.* For, looke what ſinne ſoever thou art tempted unto, the ſame thou wilt commit, and if a hundred tentations ſhould as much beſet thee, thou wouldeſt yeeld to them all as well as to one.

Queſt. What this walking is.

For the better meaning of the point, here it may be demanded, what this walking is.

Anſw. Right walking is knowne. 1. By the choice of the way.

To this I anſwer, It is a metaphor taken from the manner of men, in their moſt uſuall and ordinary carriage of themſelves; and therefore it needes ſome explanation, becauſe it is a figurative ſpeech. Now, it is diſcerned by theſe foure things.

Firſt, See what way a man chooſeth to walke in; If a man by accident happeneth to fall into ſome by-path, where lies not his journy, that way is not of his chooſing, he is not ſaid to walke in that way: *Pſa.* 119. 30. There *David* ſaith, *I have choſen the way of truth, thy*

thy judgements have I laid before me. His meaning is, when he did wholly conſider what journy to take, then he fell into Gods path, and went in his wayes; this was his reſolution. If then after conſideration thou haſt a full purpoſe and inward reſolution to goe in the paths of righteouſneſſe, thou walkeſt right.

2. By the progreſſe therein.

2. See what way thou goeſt forward in, for that way thou walkeſt in; if a man chooſe a way, and goe not on in that way, it is nothing: *David, Pſal.* 119. 32. ſayes, *I will runne the way of thy Commandements, when thou ſhalt inlarge my heart.* But many are here deceived, they thinke they have choſen the wayes of God, and yet goe on in the wayes of ſinne; if they would walke aright, they muſt hold on the paths of goodneſſe.

3. By companions and guides.

3. See what companions and guides you chooſe for your journy; if thou profeſſe thou haſt choſen the wayes of God, and yet doſt delight in the ſame ſinfull pleaſures thou dideſt deſire, thou maiſt ſay what thou wilt, but certaine it is, that thou art the ſame man thou wert: for *Davids* reſolution: wen hee walked in this path, was quite contrary, he ſayes, *Away from me ye that worke iniquity, for I will now keepe the Commandements of my God.* And this is laid downe in the Text: if therefore we follow the ſame guides, the world, the fleſh, and devill, we ſtill goe wrong, and are not yet in the right way.

4. By the proviſion wee make.

4. See what proviſion thou makeſt for the place before thou come thither; See whether thou ſeekeſt God or the devill. A man that is to travell into Italy, or any other Country to trafficke there, will be ſure to provide afore-hand for his journy; doe thou likewiſe, ſee for what Country thou bringeſt exchange for; if thou laiſt out all here for heaven, it is a ſigne thou art travelling thither; but if we will make ſhipwracke of a good conſcience, and all our care is to gaine here, it is a plaine ſigne we walke not aright; and that we mind nothing

nothing leſſe than heaven. Now, thus much for the meaning of walking.

The uſes follow: 1. This ſhould be a tryall for us to examine our ſelves, whether wee bee living men or no; for if wee bee living, then we walke, and if we walke, then wee are to ſee whether wee walke in the right way or not; for, this is the ſcope of the Apoſtle here. Now, this wee may know by that place, *Rom.* 8. 1. *There is no condemnation to them which are in Chriſt Jeſus, who walke not after the fleſh, but after the Spirit:* his meaning is, by this ye ſhall know, whether ye are in Chriſt Ieſus or not, if yee are in Chriſt, ye walke not after the fleſh, but after the Spirit. This is a ſure place of tryall, and a true Touch-ſtone. And this tryall is very neceſſary for us; becauſe, that men live in the Church as corne lies in the Barne, after it is threſht in the floore. It is called corne from the more worthy part, and that rightly; yet there is more chaffe than corne in the heap, & therefore it is neceſſary that the fanne ſhould come, & diſcerne the chaffe from the true corne: ſo in the Church there is need of the fanne alſo, to winnow the good corne from the chaffe. Let men therefore by theſe two rules examine themſelves:

Vſe. 1. For triall to ſee whether we walke in the right way or no.

Two rules to try whether we walke aright.

1 See if it be a knowne ſinne.

2 See if you continue in any ſinne.

1 See if it bea knowne ſinne.

1. To ſee whether it bee a knowne ſinne.

A good man may continue in ſinne, and yet be perfect before God, if he know it not to be a ſinne; as the Patriarkes lay in polygamie, yet it was not accounted of before God, becauſe they knew it not to be a ſinne: There were many good Kings continued in it, but if they had knowne it to be a ſinne, they would have forſaken it, and therefore, for all that, they are ſaid to ſerve God: As for example, a good ſubject may be ſaid to be obedient to his Prince, when it may be he doth not, that which at that time is his Princes will; becauſe, that if he knew what were his Princes

Simile.

will, hee would doe it: but if a man willingly commits treaſon, hee cannot be ſaid to be a faithfull ſubject; ſo he that ſinnes againſt knowledge, cannot be a good man.

2. To ſee if thy ſinne bee continued in.

2 See if thy ſinne be continued in.

It is the continuance in ſin that makes thee in the eſtate of condemnation: if it bee a knowne ſin a man fals into, yet if he continue not therein, this is no argument againſt him, for the godlieſt man upon occaſion may fall, but ſuch a man is not himſelfe. Hence is that ſaying, *He was not himſelfe when he did it:* But as for thoſe that make a common trade of ſinning, they cannot ſay, but that they are themſelves in the committing thereof. In the godly, as *Paul* ſaid, *Rom.* 7. 17. *Now, then, it is no more I that doe it, but ſinne that dwelleth in me.* It is not they, but ſinne that ſtill remaineth in them: yet the ſinne, though it be in them after their regeneration, yet it hath no poſſeſſion as it had before. Take heed therefore, that although thou haſt the ſame occaſions offered thee as before thou haddeſt, yet thou doſt not continue in it, but totally abſteine there-from, for a wicked man may a great while, even, a whole yeere, abſteine from ſome ſin, and yet be ſaid to lie in it, becauſe, that if he had the ſame occaſions offered as before hee had, hee would have commitred the ſame ſinne as before he did. Let every man therefore looke backe unto his owne heart, and conſider with himſelfe, whether hee is not the ſame man hee was; ſome had their delight in covetouſneſſe, ſome in pleaſure, ſome in preferment, ſome in credit, examine now your ſelves, and ſee whether thou doſt not delight in the ſame things ſtill; ſee if thou doſt not continue ſtill in them, and commit them uſually, and ſo judge of it accordingly.

But here men may make many evaſions, and find many doubts, that it is no knowne ſinne, that they lie not in in it, and the like. Therefore, to the end *I* may make

make it plaine, I will reduce all to theſe five heads:

The firſt queſtion ſhall be this, when it is a knowne ſinne, for the hypocrite will be ready to finde an euaſion about this; as for the breaking of the Sabbath, for couetouſneſſe and the like, they will ſay they are no ſinnes, how ſhall they know they are ſinnes?

Queſt. 1. When ſin is a knowne in.

To this *I* anſwer, the ſparkes of conſcience will glow in the midſt of this darkeneſſe, that will grudge at that ſinne, and then be ſure it is a knowne ſinne, though it doe but whiſper againſt it. *If* therefore thy conſcience tells thee, that ſuch and ſuch things are naught, and to be avoyded, (although it may be for a time thou maieſt keepe downe thy conſcience, and ſuffereſt it not to ſpeake out for the noiſe thy luſts make) yet, when thou ſhalt come to lye upon thy death-bed, and at the laſt day, when thou ſhalt appeare before God in judgement, then for certaine ſhalt thou find theſe to be ſinnes, and that to thy coſt: Thou now wilt be ready to ſay ſome thing, and put away thy ſinne from thee, but that will not ſerve the turne; harken therefore now to thy conſcience, and ſee whether that doth not tell thee, ſuch and ſuch things are ſinfull.

Anſw. Every mans conſcience will tell him what is a knowne ſinne.

Here it may bee demanded; A godly man ſometimes may have a ſcruple in conſcience, whether he is to doe ſuch or ſuch things; now therefore wherein lies the difference betweene the ſcruple of godly, and ignorance of the wicked.

Obiect.

To this I anſwer, Indeed there is a great difference betweene the ſcruple of the godly, and the ignorance that is in the wicked, and the murmuring and accuſing of a guilty conſcience. There are three ſignes whereby they may be diſcerned:

Anſw. 3. Differences betweene the accuſing of a guilty conſcience, and the ſcruples of the godly.

1. For the guilty conſcience; when hee lies in a knowne ſinne, and his conſcience tells him it is a ſinne, hee makes no inquiry after it, but hee findes ſuch a ſweetneſſe in it, that his heart is ingaged to it, he can-

Differ. 1. The wicked after knowledge lie in it, but the godly forſake it.

not ſpeake againſt it, nay, hee reſolves to ſinne, yea, and whenſoever he is reproved for it, he is very angry. But on the contrary ſide, for him that hath a ſcruple in conſcience might he but be informed of it that it were a ſinne, he would faine know it, and with all his heart leave it. Therefore hee doth but inquire and labour by all meanes to know if it be a ſinne, and no ſooner doth he know it to be a ſinne, but he forſaketh it.

Differ. 2. In the ſubject matter.

2. Thou maieſt diſcerne of it by the ſubject matter of their ſcruple: if it be a hard knot and queſtion, then it may be in a good man, and ſuch an one ſhould gather the ſoundeſt and beſt reaſons, and ſee what ſide is moſt probable, and that hee muſt follow. But on the contrary ſide, if it be an eaſie matter of morality, then thou art the more to be ſuſpected, for the morall law is ingrafted into our hearts. For an inſtance, if it be about the neglect of the Sabbath, or about company keeping, and the like, the conſcience that is a Virgin, and never will be corrupted, that will tell thee theſe things are perſwade thee of them: Indeed, ſometimes thou maieſt have a ſeated conſcience, paſt feeling, and then, when once thy conſcience hath done telling of thee, then thou art in a pittifull caſe.

Differ. 3. In the reſt of their actions.

3. Thou maieſt diſcerne of them by the reſt of their actions; if they have a good conſcience, they will be troubled about that, and the reſt of their life will be good: but thou maieſt quickly gather whether it be a raigning ſinne or no, for then they will doe all things on the other ſide, and one knowne ſinne drawes on another, and the falſeneſſe of their hearts will be diſcerned in other things alſo; for one raigning ſinne is like to a diſeaſe that weakneth all the faculties of the body: for even ſo that weakneth all the faculties of the ſoule. And ſo much of the firſt queſtion.

Queſt. The ſecond queſtion is this, he that is a carnall man may ſay, I doe many good things as well as others, and

and although I do ſomtime ſin, yet I allow not my ſelfe therein; and what can a godly man doe or ſay more?

To this I anſwer: Godly men and wicked may goe farre together, but in themſelves they differ much. Therefore firſt, I will ſhew how farre they may bee ſaid to agree and differ, and ſecondly, how they may be diſcerned.

Anſw. Wherein a godly man and a wicked may be ſaid to agree and differ.

1. In theſe things they agree and differ.

1. They agree in the way, & differ in the end of their journey.

Firſt, both may agree in the way, and yet differ in the end, their journeyes end may be two ſeverall places: for the end of all that a godly man doth, is the glory of God; but the good which a wicked man doth, is either out of ſome preſent feare, or hope, or flaſhes of conſcience, or for ſome by-reſpects, ſo that in all he aimes moſt at his owne profit; it proceedeth not from the inward man, a new regenerated heart, as it doth in the godly: for example, ſuppoſe a man travelling, and by chance fall into London Road, becauſe it is coincident with his way, and not becauſe his journey lies to London, but onely for that it is his readieſt, and perhaps cleaneſt way; now we cannot ſay, that man tends to London for all that, becauſe here the denomination is taken from the utmoſt end of his journey.

Simile.

2. They both agree and differ for the diſapproving of evill. I know that this may be in the wicked a diſapproving of evill, as well as in the godly: wherefore we are to know that there is a twofold diſapproving of evill.

2. They both diſagree and differ in the diſapproving of evill.

1. That that ariſeth from a principle of nature, in conſcience.

2. From a true principle of regeneration.

Diſapproving of evill twofold.

If thy diſallowing of ſinne doth but ariſe from a naturall conſcience, that is nothing. But if it be from a principle of regeneration, that is, from a new diſpoſition that is wrought in us, if from it we diſallow ſin, our caſe is good.

But

Three ſignes to diſtinguiſh betweene a naturall diſlike of evill and a regenerate.

But now the ſignes whereby we ſhall diſcerne betweene theſe two, are three:

The firſt ſigne is this; if thou doſt diſallow thy ſelfe in ſinne from a new principle of regeneration, thou wilt abſtaine from ſinne with delight, and ſettle upon goodneſſe, as a ſtone, or any other heavie thing reſts in its centre: for working with a habit, is working with delight, when a man ſets himſelfe againſt ſinne with all might and maine, then it is a true ſigne. But now for the naturall conſcience, let him be but out of his old company he is out of his element whatſoeuer good thing he doth, he doth it not with the whole bent of his ſpirit, but it ſeemes tedious vnto him.

1. A delightful abſteining fró ſinne.

2. A change & riſing of the heart both againſt old ſins, and the doers of them.

The ſecond ſigne whereby you may diſcerne the naturall conſcience, is ſinne; if he loveth thoſe that continue in ſuch ſinnes as he doth; if he be a drunkard, he doth delight in drunkards, if a gameſter, he doth delight in gameſters: for he never comes to the contrary grace, but hath pleaſure in them that commit the ſame ſinnes. But the regenerate man, he that hath a heart changed, his heart riſeth againſt ſuch men. Therefore, *Rom.* 1. 32. it is ſaid *Who knowing the judgement of God (that they which commit ſuch things, are worthy of death) not onely doe the ſame, but have pleaſure in them that doe them.* If this is reckoned as one of the ſins of the Gentiles, not onely to commit ſins themſelves, but alſo to take pleaſure in thoſe that commit the ſame ſinnes. When therefore a man hates them that love goodneſſe, and favoureth and delighteth in thoſe that are evill, its a great ſigne the heart is not changed. for the Scripture makes that a leſſe ſigne of a dead man, to doe evill, than to favour them that doe it. On the contrary ſide, for a man to favour good men and goodneſſe and hate ſin, it is a great ſigne of a regenerated man; when, as the wiſe man ſaith, *Prov.* 16. 10. *The vniuſt man is an abominanion to the iuſt.*

The

The third ſigne whereby you may diſcerne it, is this, if thy diſallowance of ſinne ariſe from a true principle of regeneration, it will transforme the whole man; as a ſprig being once ingrafted into the ſtocke, will change the whole nature of the ſtocke. For looke what the will is ſet vpon, that will change the whole man, and draw that after it; ſee therefore now what thy ſpeeches and delights are, if thy diſallowance of ſinne ariſe from a good principle, they are true. On the contrary ſide, the naturall conſcience that doth not transforme the whole man, but onely in ſome few things; though it diſallow of ſinne, yet it will goe on in ſin; and ſuch men hold, or as the word in the originall is, (*Rom.* 1. 18.) *They* impriſon *the truth in unrighteouſnes*. Their conſciences being inlightned, they keepe it, and *impriſon* it in that faculty; The conſcience that telleth us what to doe, and yet there is no generall amendment in us. And this is a great ſigne wee are not inwardly changed. And ſo much for the ſecond queſtion.

3. A change of the whole man. *Simile.*

The third queſtion is this; godly men oftentimes relapſe and goe backe againe and againe, and often fall into the ſame ſin, and they know it to be a ſin: how therefore ſhall I diſtinguiſh betweene this relapſing and lying in ſinne?

Queſt. 3.

To this I anſwere: You ſhall diſtinguiſh it by theſe 3. ſignes:

Anſw.

The firſt ſigne is this, a godly man never relapſes into purpoſes of ſinning, hee doth not before hand premeditate and thinke of the pleaſantneſſe and ſweetneſſe thereof: and after this manner is ſaid, *he that is borne of God cannot ſinne*; for hee is overcome of ſinne but upon ſome occaſion. But the wicked man after he hath committed ſin, doth purpoſe to doe it againe; ſo that he cannot be properly ſaid to fall into ſin againe, becauſe in purpoſe hee never left it.

Diſtinction betwixt a godly mans relapſing and lying in ſinne.
1. He hath no purpoſe to ſin.

The ſecond ſigne is this; Looke what ſin a carnall

2. He favoureth not his ſin.

man lyeth in, that is his beloved ſinne, he favoureth it moſt, and would not be croſſed in it, he cannot abide to be told and admoniſhed of that ſinne. Now it is otherwiſe with the godly man, he favoureth not himſelfe herein, but that ſin which he is moſt ready to fall into, he is gladdeſt to heare that condemned, he is very willing to heare the Preacher ſpeak againſt that. As for the wicked man he muſt not be touched, he is like a lame man which cannot indure to be ſtirred, ſo he cannot abide that his beloved ſin ſhould be ſpokē againſt.

3. He falls not into the ſame ſin.

3. There is a great difference in theſe two things.

1. The godly man falls not into it ſo often as he did before.

2. He falls not into it after the ſame manner.

1. So often as before.

1. He falls not ſo often as he did before.

Hee doth greatly reſiſt it, the being and eſſence of ſinne is not ſtill in him, though it may be in part; if the ſame occaſions be ſet before him, yet hee is not drawne away as he was before. As for the wicked man, he is the ſame he was, and upon every ſlight occaſion he will be drawne away; he cannot abſteine from ſinning, becauſe that ſinne is not weakned, but is full ſtill in him.

2. After the ſame manner

2 For the manner:

Although he doth ſomtimes ſlip, yet it is with great griefe and reluctation, he is more ſorry for it alwayes and every time gets ground of it, and ſtrength againſt it. But as for the wicked man it is nothing ſo, he doth it with as much joy as ever he did, he findeth as much ſweetneſſe in it as ever he did before. So then we ſee there is a plaine difference betweene the relapſes of the godly, and the wickeds lying in ſinne. And ſo much for the third queſtion.

Queſt. 4.

The fourth queſtion, or rather an objection is this: No body can doe all things, the beſt of us are ſinners, we are but fleſh and blood, which is fraile, the beſt have ſome imperfections; and therefore,

who

who is it that ſinneth not?

To this I anſwer, It is true that all men are ſinners the godly offend as wellas the wicked, yea, the godly offēd often, and much; but yet there is a double difference etweene the offences of the godly and the wicked.

Anſw.

A double difference between the ſin of the godly and the wicked.

1 The hypocrite hath alwayes ſome predominant and ruling ſin in him, wherin he favoureth himſelfe, ſo that all he doth muſt have reſpect to it, and where Religion croſſes that, it muſt give place, and there muſt be a bawlking of good duties, if it be againſt it. But as for the godly, in them there is no predominant ſin, it may be now one infirmity ſtarts up, then another, but downe they goe againe, none can get the victory over him. The hypocrite hath ſome domineering ſin, in which he will be favoured, but as for the godly man, he deſires none to ſpare him.

1. In the wicked ſome ſin is ever predominant.

2 There is a great difference in the manner; a wicked man doth it as his proper worke, his delight and his glory, he acts himſelfe in it. But the godly man, he acts not himſelfe in committing ſuch a ſin, it is not he that ſins, but ſomething that is in him, and he is very ſorry afterwards that hee was ſo fooliſhly overtaken therewith. One man may weare a chaine for an ornament, another for a fetter, and would with all his heart be rid of it: ſo it is with the godly man, his ſin a is burthen unto him, and he would be very glad to be rid of it, but to the wicked man it is no burthen, but he rejoyceth in it, he accounteth it all his pleaſure, he reckons it a loſſe to bee hindred in his way, or to leave it. The godly man he eſteemeth it as very hurtfull, he knowes it hinders him, ſo that he cannot doe that he would. The godly man, hee entertaines ſin as a Theefe, but the wicked man as a welcome gueſt. And ſo much for the fourth queſtion.

2. The wicked commit ſinne as a proper worke.

Simile.

The fifth, and laſt queſtion is this, How ſhall we diſtinguiſh betweene the purpoſes of the wicked and of the godly, becauſe that oft times both ſeeme to bee

Queſtion 5.

good; and there be many men that have good purpoſes, and doe but very little.

Anſw. The purpoſes of the wicked are weake and fruitleſſe, but of the godly ſtrong and effectuall.

To this I anſwer, the purpoſes of the hypocrite are weake, and bring nothing to paſſe, but as they riſe, ſo they preſently vaniſh againe; But the godly mans, they are well rooted in the ſoule, and bring the thing to paſſe that they labour to effect. A good man will uſe all the meanes he can to abſteine from ſin, he will ſhun all the occaſions: but the wicked man, hee will not abſteine from the occaſions, he knowes his nature will be ready to take hold of ſinne, and yet he will not avoid the occaſions and allurements thereto; ſurely therefore this man hath no purpoſe to leave ſinne; for if his purpoſe bee not put in practice, hee had as good never purpoſe, for it hath no effect. The godly man, he will uſe all good meanes to further his intent, by faſting and prayer, and all other good duties. Againe, a godly man, if hee hath a luſt in ſin, he will reſiſt it with all his might, and never give over, though hee doth ſlip, yet he preſently riſeth againe, and never ceaſeth, and therefore it ſhall not be imputed to him; but if a man hath flitting purpoſes in his braine, that is nothing, though hee falleth not into the ſame ſin ſo often. Thus much for the firſt uſe of tryall.

Uſe. 2. To comfort all thoſe that doe not continue in ſinne.

The ſecond uſe ſerveth for comfort. For if this be a ſine of deadneſſe, to walke in ſin; Then it is a matter of comfort to all thoſe, who, although they oftentimes ſlip into ſin, yet they are ſincere hearted, and doe not continue in knowne ſins. You had therefore no neede to cry out againſt us, that our words are cruell words, for this is a doctrine full ſweete; you muſt at the firſt give us leave to open the wound, though it be painefull, yet after, you ſhall finde the eaſe and ſweetneſſe.

Simile. The Bone-ſetter, that becauſe hee would not deale roughly, ſetteth not the Bone a right, but puts in the ſore joynt onely a little, and doth not ſet it throughly;

it

it may be at firſt thou ſhalt be called a good bone-ſetter, becauſe the perſon ill affected, for the preſent, feeles no paine, yet afterwards when the joint is not ſeated, will be railed againſt: or the Surgeon that will not ſearch the wound, to the bottome, for paining the patient, at the firſt may be pleaſing; but afterwards in the end he ſhall have little thanke for his labour: in like manner ſhould the doctrine bee harſh at firſt, becauſe it ſearcheth the ſore to the quicke, yet the end of it is comfort. The end of Chriſts ſpeaking to the people in Saint *Johns* Goſpell, was at the laſt comfort and joy. Labour therefore all of you to make this uſe of this doctrine; you that have ſincere hearts, take it home to your ſelves, if you doe walke in no knowne ſinnes: but if yee have walked formerly in any knowne ſinnes, now begin to rectifie your lives, that ſo you may have cauſe to take this Doctrine unto your owne ſoules. Breake the bands of Satan, and forget all his faire allurements, you muſt part with all your ſweeteſt ſinnes for it, and give all you have to purchaſe this Iewell. Comfort you may have, and all our deſire is, to make your hearts perfect, that ſo you may finde comfort. If your hearts bee perfect, you ſhall finde theſe foure comforts:

4. Comforts in a perfect heart.

1. Contentedneſſe to forſake luſt.

1. You ſhall finde more comfort in eaſineſſe and contentedneſſe to forbeare that luſt we moſt delighted in, than ever we did in yeelding to it.

2. Ability to prayer.

2. You ſhall finde your ſelves able to reſt, to pray, to heare and to ſanctifie the Sabbath; make your hearts good, and you ſhall doe theſe things with delight: for, as when a mans hand is out of joynt hee cannot worke; ſo if the ſoule be out of frame it cannot pray, &c.

Simile.

3. Ability to beare afflictions.

3. You ſhall finde your ſelves able to beare afflictions; before you can beare nothing, but every thing is as a burthen unto you: A man having a ſhoulder that is out of joynt, cannot beare any thing; ſo, if ſinne be

mingled with affliction, it makes that bitter: but after you have purged your ſelves from ſinne, you ſhall be able to beare them; but when there is no ſtrength within, how ſhall we beare them?

4. Sound peace and laſting.

4. When you(hearts are perfect, the wound will preſently be healed and grow well. The peace of the wicked is but like a wound that is skinned over, at the laſt it will breake out againe, he may make a ſhew for a while, but there is a ſecret diſeaſe in him; and the later end of that man will bee worſe than the beginning; their paine will bee worſe hereafter, the paine that hee ſhall indure when death comes, when Gods inſupportable wrath begins to charge his ſinne upon his conſcience, that will bee worſe than all hee indured before. And thus you ſee this Doctrine is moſt ſweet to all thoſe that have perfect hearts, but to the other, that remaine ſtill in their ſinnes, moſt dangerous.

A PRO-

A PROFITABLE SERMON PREACHED AT LINCOLNES-INNE, On

GEN. XXII. XIV.

As it is ſaid to this day, In the mount of the LORD *it ſhall be ſeene.*

THE occaſion of theſe words, was that famous Hiſtory of *Abrahams* offering his Sonne *Iſaack:* now that ſo great a paſſage of Gods Providence, and ſo great a tryall of *Abrahams* faith might not paſſe away, but bee remembred, the Lord delivereth it in a Proverbe, *As it is ſaid unto this day*; becauſe we are apt to forget, and Proverbs are ſhort and pithy, and ſo the better remembred, and therefore the Lord ſetteth this marke upon it; whence by the way we obſerve, That ſpeciall paſſages of Gods providence ſhould not be forgotten.

The occaſion of the words.

Obſerv.

And therefore it is the manner of the Lord in ſuch paſſages of his providence, to make ſongs of them: and ſo hath it beene likewiſe the practice of the Lords people to turne ſuch things into ſongs, which they would not forget, as we ſee at the red Sea, and in the time of *Debora*; and ſo did *Moſes*, when hee would have

Iudg. 5. Deut. 31. 19.

have ſome things to be remembred of the children of Iſrael, he left them a ſong: ſo did *David* likewiſe, who for the remembrance of the Lords goodneſſe, made many Pſalmes of thankeſgiving.

Two things obſervable in the Text.

Now, a Proverbe is much of the ſame nature; but it is ſhort, and makes a greater impreſſion, and therefore this great matter here ſet forth by it, is the diſpenſation of the Lords providence.

Wherein note we in the firſt place, That *the Lord will be ſeene:* why, what ſtrange thing is that? the Lord is ſeene every where of us, and makes himſelfe continually viſible unto us. I, but this is another kinde of ſight, which is not in a generall manner to be beheld, but in his ſpeciall providence to his ſervants in their afflictions.

Theſecond thing is, The time when he will be ſeene; that is, *In the mount:* that is, when things are brought to an extremity, when wee thinke there is no more helpe nor hope, that is the time when the Lord will be ſeene.

The ſcope of the place againſt diſcouragements.

Now the ſcope of this place is, to helpe us againſt diſcouragements, when wee ſee it goe hard with the Church that there is no hope for them, for then wee are not to diſtruſt, Becauſe *in the Mount will the Lord be ſeene*, in diſtreſſe will the Lord ſhew himſelfe; and therefore you are to take heed of diſcouragements that you leave not your hope, for then you take away indevour, and ſo Gods cauſes fall to the ground, and and thereby the Lord is forſaken of us; for it is our hope that ſets all a worke, and the want of hope makes us turne our backes; yea, foyle and give over the Lords Battels; and therefore wee ſhould ſtill maintaine our hope in all extremities whatſoever, for when the Lord ſends any afflictions on the Church or our ſelves, we ought not to diſpiſe or make light of them, becauſe they are the Meſſengers of the Lord, to humble us: ſo wee muſt no on the other ſide have the

the ſinewes of our ſoules looſened by them; for as we are not to deſpiſe the Chaſtening of the Lord, ſo are we not to faint when we are rebuked of him; for *in the Mount will the Lord be ſeene*; that is, it is a thing that the Lord will uſually doe, not at this time when thou wouldſt have him, but even when *Abraham* was fetching the blow, then to ſtay his hand: And it is his uſuall courſe ſo to doe; and therefore it is turned into a Proverbe, becauſe it is ordinary.

Secondly, we have ordinary uſe of it, and therefore likewiſe it is put into a Proverbe; for the Lord uſually brings us into extremities; and that it might be the better remembred of us, it is put into a Proverbe, for that is the uſe of ſhort ſentences to be eaſily carried in the memory; and therefore the Lord hath thus turned it: As men doe by their Silver, they change it into Gold that it may with the more eaſe be carried.

For ordinary uſe.

Simile.

Now to come to the words; out of which we may learne, That *it is Gods uſuall manner to bring his Children to extremities.* The examples are ſo many in Scriptures, and in our daily experience of this, that we need not inſiſt on the proofe of it, but proceed to ſhew the reaſons thereof.

Doctrine 1.

And the firſt cauſe why the Lord doth ſo uſually doe it, is, When he brings afflictions on his children, he lets it run along till they may thinke there is no more helpe, nor hope, that ſo it may be an affliction to them; for it would not be an affliction, except it did run on to the uttermoſt point; for if there were any doore for us to get out, wee were not compaſſed about; but when a man hath no gap to goe out at, that is it that makes the ſpirit of a man to ſinke. If a man were in a ſmoky houſe, and had a doore open, it were no difficulty for him to ſhift himſelfe out of it; but when we are ſhut up, that is it which makes it difficult; and that it might bee ſo, the Lord ſuffers it to come to an extremity.

Reaſon 1. To make it an affliction.

Simile.

Reaſon 2. Becauſe the Lord might be ſought unto.

Simile.

Secondly, the Lord brings us to an extremity becauſe the Lord might be ſought to; for ſo long as the Creatures can doe us any good, we will goe no further; but when they faile us, we are ready to looke up to the Lord: As it is with men which are on the Seas, when they are in an extremity, thoſe that will not pray at any other time, will pray now, and bee ready to ſay with theſe in the Prophet *Hoſea* 6.1. *Come and let us returne unto the Lord; for he hath torne, and hee will heale us; he hath ſmitten, and he will binde us up:* and the reaſon is, becauſe where the Creature ends, the Lord muſt begin; otherwiſe there can be no helpe at all. And hence is it that at the time of death, when a man once ſees that, and hath no deliverance, it quaileth the ſtouteſt ſpirits that are: as *Saul*, when hee could ſee nothing but death before him, then he ſanke downe to the ground, and till then the Lord is not ſought to; but *in their afflictions they will ſeeke mee*, ſaith the Lord; becauſe then they can goe no where elſe. Therefore when a man is brought to ſay, vaine is the helpe of man, then hee will looke to the Lord for his helpe; but till then, man is ſubject to looke round on every ſide to ſee if there be any that will helpe: but when there is none, then hee ſeekes unto the Lord and is delivered.

Reaſon 3. Becauſe God may be known to be the helper.

Thirdly, the Lord doth it, becauſe that hereby it comes to paſſe that the Lord may be knowne to bee the helper; that when we are delivered, he may have all the praiſe; for otherwiſe if there bee but a little helpe in the Creature, wee are ready many times to aſcribe it all to it, or at leaſt to divide the prayſe; and therefore the Lord ſaid to *Gideon*, *Judg.*7.2. *The people that are with thee, are too many*: though indeed they were but few in compariſon of the multitude which they were to goe againſt, yet they were too many for *Gideon*, to have acknowledged the hand of the Lord in it, if he ſhould have had the victory with them.

them. But the Lord will not divide his glory with another, and therefore hee will bring a man to the ſtreight to be without all hope, that ſo hee may have all the praiſe; for when other meanes concurre with his helpe, then it is divided; but without that, his arme lyes naked, as it were, and therefore that it might be knowne, he brings them to extremity.

Reaſon 4. Becauſe wee might receive it as a new gift

Fourthly, the Lord doth it, becauſe all that wee have, we might have as a new gift: Therefore the Lord ſuffers us, as it were, to forfeit our Leaſes, that he may renew them; otherwiſe we ſhould thinke our ſelves to be Free-holders. But when we come to ſee all gone; our health, wealth, and credit to faile us, and in that extremity the Lord to give it us, it is as a thing given on a new gift, and then wee take our life as given againe of the Lord: and ſo in any other ſtreight, when there is no helpe of man left, then we take it wholly from the Lord; and then we give it to him againe.

Reaſon 5. Becauſe wee may know the Lord.

Fifthly, the Lord doth it, becauſe hee may teach us by Experience to know him.

Queſt.

But here ſome man will be ready to ſay, Why cannot that be without theſe extremities?

Anſw. God is never knowne well but by experience.

To this I anſwer, You muſt know when a man goes on in a courſe, without any troubles, or changes, his experience is to no purpoſe; for he hath no great experience of the Lord: But when a man is in tribulation, that brings experience; and experience, hope; for it is another kinde of experience that is ſo learned, than that which comes without it: and indeed nothing is well learned till it bee learned by experience. And therefore our Saviour Chriſt himſelfe that had all knowledge that could bee had without this, would have this alſo of experience likewiſe; for when a man is in extremity, then ſhall he have experience of the Lord: And therefore it is ſaid of *Manaſſes*, when he was in affliction, and had prayed to

the Lord, humbling himſelfe, and was reſtored, that *he knew the Lord was God*, 2 *Chron.* 33.13. Why? did he not know that before? No, not as now hee did; for now he knew the Lord by experience: and the want of this is the cauſe why many feare not God; for becauſe they have no changes, they know him not by experience, and therefore they feare him not. And for this cauſe, when the Lord did ever manifeſt himſelfe in any ſpeciall manner to any of his people, yee ſhall ſee it alwayes to be upon ſome great change that befell them: As when *Jacob* was forced to leave his Fathers houſe, to flye from his Brother *Eſau*, then did the Lord in a ſpeciall manner manifeſt himſelfe unto him; and ſo likewiſe at his returning home againe, when his Brother *Eſau* came againſt him with foure hundred men to deſtroy him, which was a great change, then the Lord appeared to him againe: ſo ſtill upon the great changes of his people doth the Lord appeare unto them; and as hee did to them in former dayes, ſo he doth to us now; he doth appeare unto us ſometimes by experience of his goodneſſe; which that he may doe, he brings ut to extremities.

God manifeſteth himſelfe ever upon ſome great change.

Reaſon 6. Laſtly, the Lord doth it for proofe and triall, for ſo it is ſaid in the beginning of this Chapter, *God did prove Abraham*; and therefore ſaid unto him, *Take now thine onely Sonne* Iſaack, *whom thou loveſt, and offer him up on one of the Mountaines which I ſhall ſhew thee:* Now ſeeing the Lords intent was to prove him whether he would part with his Sonne *Iſaack* for his ſake, therefore he lets him go to the very place and utmoſt period of offering his Sonne; for if the Lord had taken this triall of him before he had brought him to the very utmoſt, he had not beene tryed; but when the Knife was as it were going to the throat of his Sonne, then was he fully tryed: And like unto this doe we deale with friends one towards another; for when you will try how another will truſt unto you,

you

you will let him alone till there be none elſe to helpe; for if there be any other for him to goe to, it is no try-all; but if it is come to this that you muſt doe it, or none will, then have you tryed him and not before: in like maner did the Lord prove *Abraham* in this place.

The Vſe of it is, That we might learne never to be diſcouraged; whatſoever our caſe is, let us never ſuffer our hearts to be caſt downe in us; for as wee are very prone to let goe our hold upon all occaſions, ſo is it a very great fault ſo to doe. Wee ſee how *David* doth recollect himſelfe together when his ſoule was diſquieted within him, asking himſelfe why it was ſo? which he would not have done, if the other had not beene a fault in him; and therefore why doe wee ſo caſt downe our ſoules? If wee ſay, it is becauſe it will bee long before the Lord will come and undertake our helpe: I anſwere, no, it will not, for as ſoone as he doth ſee thee fit for helpe, he will give it; for when things are moſt deſperate, then his helpe is neareſt: for as he is able then to doe it, ſo is he moſt willing to doe it then. And to this purpoſe is that place, *Hoſ.* 14. 4, 5, 6. *I will heale their backeſliding, I will love them freely, for mine anger is turned away from them. I will be as the dew to Iſrael, hee ſhall grow as the Lilly, and caſt forth his roots as Lebanon: his branches ſhall ſpread, his beauty ſhall be as this Olive, and his ſmell as Lebanon.* When Iſrael was fallen into a very low condition, and had taken to him wards, and repented of their ſinnes, then the Lord healed their back-ſliding, which was the cauſe of their miſery: and then though they were outwardly miſerable, yet he will be as the dew unto them; that though they be as the Lillies in Winter, which hath neither colour, ſent, nor beauty, yet conſider in the Spring-time what I doe unto them, and learne to know Mee by the workes of nature; for if I doe but ſend a little dew, ſuch as is in the time of Spring, it ſhall grow a-

Vſe. Not to be diſcouraged what ever our caſe be. *Pſal.* 43. 5.

Obiect. *Anſw.*

Hoſea 14. 4, 5, 6. opened.

gaine, yea and bring forth ſuch a Flower, whoſe beauty ſhall exceed *Salomon* in all his Royalty: and if the Lord can doe ſo in nature to the hearbs of the Field, doe you not thinke hee is able to doe it to you in the ordinary paſſages of his providence? If he ſhall but ſhine on you with the light of his Countenance, yea though you were as the Lilly in the Winter, yet ſhall you ſpring againe as the Lilly in the Spring: that is, you ſhall ſpring quickly, I, but you will ſay and quickly wither againe: No, ſaith the Lord, you ſhall be confirmed and eſtabliſhed in your eſtate, for he will faſten your roots as the trees of Lebanon, and they were faſter than the trees in other places; for though they be tall, and ſo their boughes might bee moved, yet the bodies of the trees hold their owne, becauſe they were well rooted: and in Lebanon they were faſter than in other places, becauſe it was a firmer ground: ſo that if the Lord liſt to plant you, you ſhall be ſure to remaine firme. I but what ſhall I be good for? I know not how to be uſefull neither for God nor man, but to be laid aſide as a thing for which there is no more uſe. Nay, ſaith the Lord, I will not onely make you beautifull as the Lillies, and rooted as the Cedars, but I will make you as the Olive trees which are fit for uſe. And put the caſe thy name and credit be loſt, yet your ſmell ſhall be as the ſmell of Lebanon, that is, as Lebanon had many ſweet bloſſomes, and ſweet ſmels, ſo ſhall it be with you, whatſoever your condition be.

Examples.

Job.

This place then is a place of comfort againſt diſcouragements, which you may ſee exemplified in divers examples: As in the example of *Job*: you know in what a caſe hee was, hee loſt all hee had, that he had not a friend left him; no, not his wife nor ſervants that would ſticke unto him, but was brought to the very Mount, to an extremity that could not goe further, for hee was at the very brim

brim of the hill: yet when *Iob* was fit for mercy, when he had humbled himselfe, you see what a change the Lord made, how his beauty did returne againe, and and how all his health, prosperity, and friends did returne unto him, insomuch as hee was in all things as before, yea, and beyond it. So in the fourth of *Daniel*, 26. who would have thought it possible for *Nebuchadnezzar* ever to have beene restored, that had lost his Kingdome and wits too, which is the onely meanes to bring a man in againe; yea, hee had lost all his beauty, for hee was a beast of the field, yet the Lord made a change with him: now a man would wonder how this should be brought to passe that hee should have his Kingdome againe, and be made knowne to his Nobles; why the Text saith, *He looked up to heaven, vers.* 34. and then his Nobles and Princes sought unto him: for the disposition of all people is to have the right heire to rule the Kingdome; and therefore he had as much glory and honour as ever before. The like you shall see in *Mordecayes* time, when the Church was in extremity; for you see how farre *Haman* went, the blow was as it were in the giving, the knife was in his hand to cut the throat of the whole Church of the Iewes, yet when they had humbled themselves by fasting and prayer to the Lord, that made worke in heaven; and when there was a change in heaven, you see how quickly the Church was changed, and brought even from the lowest degree to the highest that could be, or ever was in the time of their tryals. And therefore let us never give over our hopes, and despaire not, for because the Lord is ever ready to shew mercy, for mercy pleaseth him: A man when he corrects his childe, he doth it unwillingly; but when he is fit for mercy, hee is glad to shew that: why so it is with the Lord, he beeing willing to doe it, and exceeding able, for he is Physician that is able to heale the most dangerous diseases, and shall wee then

Nubuchadnezzar.

The Iewes in *Mordecaes* time.

Simile.

then doubt of the accompliſhment? It is a common fault amongſt us to meaſure the Lord according to our ſelves; & ſo when we ſee man cannot helpe us, we think that God cannot; but he that can turne Winter into a Summer, can ſpeedily turne our eſtates when we are fit for it: As a Phyſician that adminiſters hard potions to his Patient, it is not becauſe he cannot or will not give him pleaſant things, but it is becauſe his Patient is not fit for it; for as ſoone as he is fit for Cordials, he moſt willingly gives them unto him: And as the Huſband-man, he is willing enough to ſowe his ſeed in the earth, and would be glad if the time were come; but he knoweth if hee ſowe it on the wilde waſte ground it would be loſt, and therefore he plowes it firſt, and againe too, yea thrice if it be needfull, and then having well fitted it, he ſowes his ſeed: Even ſo it is with the Lord, hee firſt plowes the ground, hee digges deepe into the hearts of men if it bee needfull ſo to doe, but if a little plowing will ſerve, he never takes a deeper; and if one will ſerve, he never gives a ſecond; and therefore when we are fit to receive the ſeed, mercy ſhall come in a-maine amongſt us, even as that which goes with wind and tide; yea, it ſhall come as faſt as our miſery did, which though it comes head-long upon us as it did upon *Nebuchadnezzar*, yet how quickly did the Lord deliver him againe? and ſo ſhall it be with us, becauſe the Lord is delighted with mercy, therefore the Lord doth uſually helpe in extremities, and not before; for *in the Mount will the Lord be ſeene.*

Simile.

Simile.

And as the firſt Doctrine is drawne naturally from theſe words, That *it is Gods uſuall manner to bring his Children into the Mount*; ſo in the ſecond place, then and there will hee be ſeene: Therefore it followes, That,

Doctrine 2. Reaſons why God will not be ſeene til extremities are.

In the time of extremities will the Lord be ſeene, and not before: But then hee will appeare in his ſpeciall providence,

providence, for the comfort of his Children, though not before.

And why so? First, because the Lord knowes this is the best way to draw forth the practice of many graces, and good duties, which otherwise would be without use: As for example; When *Jacob* had made his Brother *Esau* his enemy by his hasty getting of the blessing, whereas if he had stayd the Lords time, he might have had it without any sorrowes with it; but because he will have it a wrong way, it is accompanied with many sorrowes both in him and *Rebecca* likewise: Now if the Lord had presently made reconciliation betwixt him and his Brother, as hee could have done, though he did not, but made it long first, that made *Jacob* exceeding fruitfull; for hee being caused to flye, as his Mother counselled him to doe, in his necessity became acquainted with the Lord, and knew him better than ever otherwise he should have knowne him; yea, he knew himselfe better too, and therefore vowed to give the Lord the tenth of all that he had, and that the Lord should be his God for ever if hee would give him food and Clothing, of which hee felt the want at that time; and this brought his heart to the Lord: So likewise when *Esau* came against him at his returning home againe; if it at the first it had beene told *Jacob* that his Brother had beene friends with him, hee had never wrestled with the Lord as he did; and so should he have missed of that great blessing which he received in being called *Israel*. And therefore we see the Lord by this doth draw many great fruits from them, of which otherwise the Lord should lose the glory, and we the benefit, if it were not so with us. So likewise the Angell was sent to *Daniel* when he began to pray; but if the message had then beene delivered to him, his heart had not beene so well moulded in the frame of grace, therefore the Lord lets him alone; though he

1 To exercise the graces of your God by.

had given the Angell charge to deliver the meſſage to him, yet till he had done his worke, and was made fit for it, the meſſage of their full deliverance was not made knowne unto him.

Reaſon 2. To give time of repentance.

A ſecond reaſon why the Lord deferres, and will ſtay till the very extremity comes, is, Becauſe hee would give a time to men to repent and meet him in, which is good for his Children, otherwiſe we ſhould not ſeeke unto the Lord: and for ſuch as do not ſeeke him, it is to leave them without excuſe: as in 2 *Chron.* 11. 12. Chapters, you ſhall finde that *Roboam* ſought the Lord for three yeeres together, and then departed from him, yet *Shiſacke* was not ſent againſt him till the fifth yeere of his Raigne: Whence this is to be obſerved, that though hee had forſaken the Lord, who therefore had reſolved to bring judgement upon him, yet he gives him two yeeres liberty to ſee if he would returne. So when *Nebuchadnezzar* was like a flouriſhing tree, when he had dreamed his dreame, and that made knowne unto him, that hee ſhould be cut downe to the very root, like the Lilly in Winter, nothing ſhould bee left but the ſtumpes, yet you ſhall finde it twelve moneths after before the Lord ſtrucke him. So in the deſtruction of Ieruſalem by *Nebuchadnezzar*, the Lord was oftentimes offering to ſtrike it, yet called backe his hand againe that they might humble themſelves and ſeeke his face: but as it is ſaid of *Jezabel* in the ſecond of the *Revelations, verſ.* 12. *he gave her time to repent, but ſhee repented not.*

Reaſon 3. To let us know the vanity of the creature.

Thirdly, the Lord doth not deliver till the time of extremity, that we may know the vanity of the creature. And ſee that they are but as Reeds that are empty: ar for example, when a man is brought to ſome great ſtraight, and ſees that men will forſake him in it, as the Lord will cauſe them to doe when he will bring a man to a ſtraight indeed, for then he will

ſhew

ſhew him that there is no helpe in man; as when a man that is ſicke, and ſo farre gone, that no Phyſicke will doe him good, but all Phyſicians have left him; or when a man hath ſome great buſineſſe in hand, and nothing that he hath will effect it; and ſo likewiſe a man at Sea, when he is in ſuch a tempeſt that neither rowing nor any thing elſe will doe him good, then when men are in ſuch caſes, they come to ſee the vanity of the creature, and that all outward meanes will ſtart aſide like a broken Bow; for a broken Bow being drawne but a little, will hold; but if it be drawne up to the head, then it breakes in the hand of him that handles it: Even ſo, when the creature is put to it, then the vanity of them is ſeene, and that they are but as hollow Reeds that are empty, and ſo not bee truſted to. *Simile.*

Now we muſt adde to this, that as the Lord will not deliver till then, yet then hee will doe it; and of that you muſt make no doubt, becauſe the Lord will make good his promiſes and be juſt, for hee is abundant in truth, he will make good all that he hath ſaid, and that in abundance. Now if the Lord will helpe, and yet not till a man come to extremity, why then he muſt helpe or not at all, and ſo hee ſhould faile them that truſt unto him, when as one man will not faile another that truſteth him, for that were treachery ſo to doe; why then much leſſe will the Lord faile thee, if thou rely upon him, if thy heart can tell thee thou doſt intirely reſt upon him, it is impoſſible he ſhould faile thee: And therefore he muſt helpe thee at the laſt caſt, or elſe not at all; and untill thou art ſo farre gone, thou art not come unto the Mount; for *Abraham* was three dayes in going the journey, and the Lord might have revealed it before if he would, but he did not till he came to the Mount: And therefore doe not ſay, now is the extremity, and yet the Lord doth not helpe me, when thou art but in the way, for thou

Though God defer till extremity, yet then he will ſurely helpe.

thou art not yet come to the brow of the Hill, thou art not at the utmoſt part of the Mount.

Vſe. To teach us not to make too much haſt for deliverance,

The Vſe of it is, to teach us not to make too much haſte for deliverance in the time of diſtreſſe, but to wait upon the Lord, yea depend upon his providence when we ſeeme to bee without helpe: If wee looke upon the Creature, yet then are wee to depend upon the Lord, ſo as never to ſay there is no helpe; but on the contrary, to ſay, *I will truſt in him though hee kill mee*; for ſo did *Abraham* here, he was to kill his Son, and yet he had hope: So let us, though there were a thing that would bee our utter undoing if it ſhould come on us, yet if it doe come thou oughteſt to hope, becauſe it is the Lords manner to bring his people to extremities, as here to *Abraham*: and the like hee did to *Peter* when he came to him on the Waters; for he might have holpen him before he began to ſinke if he would, but he did firſt let him ſinke a little, and then he holpt him: So when the people were at the Red Sea, and had no gap to goe out at, then the Lord holpt them, by making a way thorow the Sea: In like manner he did to *Jacob* when he was returning home from his Father-in-law *Laban*, he ſuffered *Eſau* to come out againſt him with foure hundred men, before hee holpt him; and who would have thought that *Eſau's* minde ſhould have beene ſo ſuddenly turned? But when *Jacob* was brought to a ſtreight, then the Lord turned all another way. And the like he did with *David* in the time of his diſtreſſe, he let him alone till *the waters were like to goe over him*: but when his feet had almoſt ſlipt, in regard of his outward and inward troubles, for he was at the very *going downe to the grave*, then the Lord brought his feet out of the Net, and ſet him at liberty, and tooke him out of the Waters that he was not drowned: and therefore ſtill truſt in the Lord, and labour that thy faith faile thee not whatſoever thy ſtraights be; for that was *Peters* fault

fault when he was on the Water, for if he had ſunke being he had the Lords word, hee ſhould have beene ſafe enough, and therefore had no cauſe to doubt; and ſo we ſhould learne to doe, in all our ſtreights ſtill to beleeve; which if we doe, we ſhall finde the Lord very exceeding ready to helpe beyond all that we can be able to aske or thinke.

See this in an example or two, how the Lord comes betwixt the cup and the lip as it were, betwixt the very lifting up of the hand to the ſtroke; and as in the Text, ſo alſo when the *Shunamite* had by the command of the Prophet left her land, becauſe of the famine that was to come when the ſeven yeeres were done; for ſhe truſted the Prophet, and therefore did not ſay, Alas what ſhall I doe for my lands againe? but did goe; and when ſhe returned, and was gone to the King for her lands againe, at that very inſtant was the King talking with *Eliſhaes* ſervant about the great workes of the Prophet, who then told the King of this woman and her ſonne, confirming that which *Gehezi* had ſaid, and *Gehezi* being preſent to helpe to ſpeake for the woman; and then ſhe had not onely her lands reſtored her, but the fruits of it alſo for the whole time of her abſence. So likewiſe when *Mordecayes* deſtruction was plotted by *Haman*, and ſo neare brought to paſſe, that there could be no hope of help on any ſide, yet then when *Mordecay* was aſleepe in the night, and had made no plots at all for his ſafety, then the Lord brought it to paſſe; for *that night the King could not ſleepe*; then hee muſt needs call for a booke, and then that above all other bookes, that ſhould be brought, and in that booke that very place to be turned to of the treaſon againſt the King, and *Mordecayes* truth and faithfulneſſe in diſcovering the ſame; and that this ſhould be done at the very extremity, when a day or two after would have done him no good, it is worth the conſidering: therefore ne-

Eſter 6. 1.

ver doubt, feare not, but truſt to the Lord in any ſtreight; for though he doth not worke miracles now, yet hee workes wonders, and is able to doe as great things as ever he was, yea, and doth ſo too when there is the like occaſion: In like manner, when our Saviour Chriſt was brought to the very brow of the hill by the people to be caſt downe from it, why then he went away thorow the midſt of them; ſo is the Lord able to doe with us, and will alſo if there be the like need; and therefore let us learne to truſt in the Lord, and in all things to depend upon him. One would have thought it impoſſible when fortie men had ſecretly vowed neither to eate nor drinke till they had killed *Paul*, for that to be revealed, and *Paul* to be delivered, when ſo many that were able enough to deſtroy a poore priſoner had conſpired againſt him, yet we ſee the Lord delivered him from that great ſtreight; and therefore let us wait ſtill upon the Lord, for it is but the ſtaying till the time be out, and then he that can ſave, will ſave, and will not tarry. And ſo much for the ſecond thing.

Doctr. 3. Godly mens extremities are tryals, not puniſhments.

The laſt point obſervable from theſe words, is,

That *godly mens extremities are but tryals, ſent for their good; and not puniſhments, ſent for their hurt and ruine.*

The Lord did this but to prove *Abraham*, hee meant him no hurt at all in it: And ſo the Lord doth by afflicting others of his owne people, he doth not meane to hurt them by it. And therefore when you ſee an affliction to be ſo great as if it would undoe thoſe on whom it is, yet you ſhall ſee in the iſſue it was but like an evill; for when *Abraham* was bid to take his onely ſonne *Iſaack* whom he loved, and offer him in a Sacrifice to the Lord, and was ſuffered to be the three dayes in the tryall, yet the Lord meant him no hurt; here was indeed a great apprehenſion of evill, yet it was no evill; but it might as much worke upon him

him as the evill it ſelfe: Even ſo is it with us in our afflictions, they are not evils, but meere tryals, & therefore we are not much to be diſmayed for the greateſt afflictions that can befall us in the world, becauſe they are but tryals, that doe befall thee from God.

Object. I, but will ſome ſay, what ſhall I get by it? Why, ſo much that there is ſo little cauſe to be ſorry for it, that thou haſt cauſe to rejoyce, if thou wouldeſt beleeve; as it is ſaid in the firſt of *James* 2. *My Brethren, count it great joy when you fall into divers trials*: It is a very fit Text for the purpoſe, for the Lord ſaid hee would prove *Abraham*; and all is no more but to try us, and not to doe us any hurt: and this is a good reaſon why it is ſo, in that wee are bid to rejoyce in it? now we have no cauſe to rejoyce in that which wil hurt us, neither will the Lord lay any unreaſonable command upon us.

Anſw.

Object. I, but what if the tryals be many? Yet he bids us rejoyce, though they be of divers kinds; when wee are not onely afflicted in the loſſe of goods, & our friends forſake us, in which we might have ſome comfort, if our healths and liberty might be enjoyed, or if all the outward man were afflicted, yet if the ſpirit were whole it would beare out infirmitie. I, but what if that bee wounded too? Why, if there be tryals of all ſorts, and you fall into them all, and that of a ſudden too, as a fall of waves, one comming upon the necke of another, as they did upon *Job*, yet we are bid to rejoyce: Why, one would thinke it were enough for a man to bee patient in that caſe; yet (ſaith the Apoſtle) *you muſt rejoyce in it; yea, count it exceeding joy*: that is, as your tryals are greater, ſo let your joy be greater.

Anſw.

Object. Why, that is a ſtrange command you will ſay; I but though you ſee not the reaſon of Gods Commandements, yet there is a great reaſon in them, which if you ſaw, you would keepe them moſt willingly. And

Anſw.

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We ought to rejoyce in tryals, because the greater the triall is, the more will be the good.

the reason of this Command is, the greater the tryall is, the more will be the good, and therefore the more cause of joy; for if the most painefull be the most gainefull, then they that have them have the greatest cause to rejoice in them: It was a tryall for *Abraham* to goe from his owne Land, and to cast out his sonne *Ismael*; I, but this was the greatest, and this brought him the greatest fruit that ever he had.

Object.

Answ. Thy good that comes of tryals, is,

1. Increase of grace.

I, but what is that good? Why this; first, it shall increase grace in your hearts; for as the gold when it is tryed loseth nothing but drosse, and so is made the better thereby; ; so it is with our afflictions, for *the tryall of our faith*, saith the Apostle, *bringeth forth patience:* so the greater thy tryall is, the more it strengthens thy faith, and so increaseth comfort: for when the afflictions of the Apostle abounded, his Consolation abounded also. And hence it is, that our Saviour Christ saith, *You shall receive an hundred fold with persecutions*; that is, when the tryall doth abound, the comfort shall abound.

2. Increase of reward.

Againe, you shall have the greater wages; for when a man hath a friend, that hath beene employed about any great thing for him, why the greater the trouble was which hee did undergoe for him, the more will he be beholding to him, and the greater reward will he bestow upon him; even so, the greater the tryals are from the Lord, the greater benefit will come to us by them; and therefore when you see the greatest tryals befall the Church and people of God, be assured by this which hath beene said, that some great benefit is comming to them; for doe you not thinke this is a usefull doctrine; it may be it concerns some of you now at this present; if not, it may doe, therfore lay it upon before-hand; and let us not thinke of afflictions as of things that will undoe us, but as tryals that will bring us profit. For as the Spyes that went to *Canaan* were of two sorts, & looked upon, the

Gyants

Gyants that were in it with a double eye; and ſo ſome of them ſaid, O the Land is a very good Land, and incouraged the people to goe up into it; and others that were afraid, they ſaid, nay but the Land eats up the Inhabitants thereof, and diſcouraged the people to goe up into it: Even ſo it is with many amongſt us, when they ſee afflictions befall the Church and people of God, O they preſently are afraid, and therefore they ſay, Who would be as theſe men? let me be of ſuch as be in proſperity and have friends, and ſome that will provide for mee: but what is the reaſon of this? why they ſend forth wrong ſpies, and therefore they bring backe a falſe report: but if thou wouldeſt ſend forth thy faith and ſpirituall wiſedome which ought to be in thy heart, then thou ſhouldſt ſee it were no ſuch matter. And therefore let this be our practice concerning the eſtate and condition of the Church at this time, and needfull it is we ſhould ſo doe; for doe you not ſee the dangers that they and wee are in, and the confuſion that is almoſt throughout all Europe? yet God hath not fogotten us, neither will he leave us, if wee can but reſt upon him: what though there ſhould bee a ſudden change, ſo that all things were with us as it was in *Heſters* time? yet could the Lord bring forth ſome good thing out of it, that ſhould tend much to his glory and our good: Put the caſe all were turned upſide-downe, as it was in the confuſed Chaos, wherein heaven and earth was mingled together, and the waters overcomming all the reſt, yet as then when the Spirit of the Lord did but move upon the waters, many beautifull creatures were brought forth, and the Sea devided from the reſt, that thoſe waters that ſeemed then to ſpoyle all, ſerves now to water all, and without it we cannot be: Even ſo, were the Church in never ſo confuſed a condition, yet the Lord ſhall ſo order the things that ſeeme to undoe us, that they ſhall bring forth ſomething of ſpeciall

Simile.

uſe; that is, ſomething to water and make fruitfull the houſe and people of God: and therefore be not out of hope whatſoever befals thee, onely be humbled; for there is great cauſe ſo to be, and the Lord calls thee to it by his Miniſters, and we are his Meſſengers to declare his will unto you; and as wee muſt be humbled, and take to heart the cauſe of the Church, ſo we muſt conſider the time, that we may be throughly affected thereby; for it was *Ephraims* fault not to doe it: and thou muſt ſee this diſtreſſe, ſo as it may bring thee into the Mount; for it is not an extremity ſimply that will cauſe the Lord to helpe thee: but when thy ſoule is plowed up therewith, and then the Lord will caſt in the ſeed and water it, ſo as thy ſoule ſhall ſpring againe; and therefore let us ſtill maintaine our hope in all conditions whatſoever. And for this end did I fall upon this Text at this time, That *in the Mount will the Lord be ſeene.*

FINIS.

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2. They are moved by an outward principle. p.32
3. They seeme living but in some places and companies.
4. They speake from the teeth, not from the heart. p.33
Iunius converted by a Countrymans hearty speaking. Ibid.
Two meanes to get life:
1. To

1. *To labour to see this death.*
2. *To goe to Christ for life.* p.34

DOCTRINE II.

THat whatsoever would bee translated from death to life, must first apprehend himselfe to be a childe of wrath. p.35

Three things keepe us from Christ:
1. *Vnbeleefe.*
2. *Neglect of him.*
3. *Vnwillingnesse to part with other things for him.*

Three things to be set against these, to bring us to Christ:
1. *Faith to beleeve he is God.*
2. *A sleight Humiliation to bring us in love with Christ.*
3. *Sound Humiliation to bee willing to part with all for Christ.* p.36

The necessity of a deepe humiliation.

Without a sound humiliation.
1. *We will not come to Christ.*
2. *We will not stay with him.*
Humiliation compared to the foure grounds, Matth. 13. p.37
3. *Wee will not doe or suffer any thing for him.*

Foure reasons confirming the Doctrine. p.38. & 39

The Doctrine of Humiliation must goe before Sanctification. Ibid.

VSE.

Not to content our selves with Morality and Civility; for except we have more than nature in us, we cannot be saved. p.40

QVEST. 1.

Wherein true Humiliation consists?

ANSW.

In three things:
1. *In seeing our lives abound with actuall sinnes.* p.41
2. *In considering there is nothing good in us.*
3. *In smiting our hearts with an apprehension of Gods curse.*

QVEST, 2.

What kinde of sorrow is required to true Humiliation?

ANSW.

A sorrow convincing the judgement, and moving the affections. p.42

QVEST. 3.

How shall wee know whether this sorrow be true or no?

ANSW.

True Humiliation differs from other sorrow:
1. *In the rise.*

2. *In the continuance.* p.43
3. *By the ſignes of brokenneſſe of heart.*
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1. *Heales our ſinnes.*
2. *Cauſeth love to Chriſt.*
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1. *Obedience.*
2. *Affection towards him.*
3. *The high prizing of Spirituall things.*
4. *Contentedneſſe with the meaneſt condition.*
5. *Feare of offending God. Tenderneſſe of Conſcience wherein it conſiſts.* p.45
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Humiliation changeth our nature. p.47

QVEST. 4.
Whether this Humiliation be in all men?

ANSW.
It muſt be in all, or elſe they will fall away.
The difference of humiliation in one well educated and a groſſe ſinner. p.48

QVEST. 5.
What is the leaſt degree of Humiliation?

ANSW.
To count ſinne the greateſt evill, Chriſt the greateſt good.
A mans converſion conſiſts in
1. *Being ſoundly humbled.*
2. *Stedfaſtly laying hold of Chriſt.*
3. *Newneſſe of life.* p.49

QVEST. 6.
How ſhall we come to be thus humbled?

ANSW.
The Law the onely meanes to Humiliation.
The ſpirit of bondage what, and why required to humiliation 50
How Afflictions and the Law concurre to humiliation.
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3. *To ſee ſinne in its effects.* 52
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2. *For-*

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Two Cautions thereto. p.54
4. *Gods mercy.*
5. *The making conſcience of many things.*
6. *The delay of the execution of judgement.*
7. *A falſe opinion of our eſtates.*
Three Cautions thereto. p.55
8. *An opinion that ſome ſhould be holy, and not all.*

VSE.
To perſwade us to humble our ſelves. p.56

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VSE.
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ANSWER.
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OBIECT.

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ANSWER.

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III. In the rest of their actions; a good Conscience may bee troubled about one thing, and yet the rest of the actions good; but an evill conscience growes worse and worse in other things.

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